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**E Kore E Ngaro, He Takere Waka Nui:  
Te Mātauranga Whakaterere Waka Me Ōna Take Nunui**

A thesis  
submitted in partial fulfilment  
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by

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Papā te whaititiri, uira kapakapa i runga o taihoro-nuku-rangi  
Hikihiki rangi ko Tāne i tūtakina ai ki te pō uriuri  
Ki te pō tangotango, kapiti rangi e tū nei  
Ko Tāne i wāhia mai te ara o Tāwhiri-mātea  
Ki runga ki a Taihoro-nuku-rangi  
Ki te whare o Māui-tikitiki-a-Taranga  
Te Moana nui a Kiwa e takoto mai nei e  
Tapuae nuku, tapuae rangi, he mumu, he āwhā  
Te iho o te rangi e tū iho nei  
Ko te tohi o te tohi nui-a-rangi  
Tutu nui, tutu roa, tutu pō kerekere  
He hīkoinga ariki, i te tapu, i te whatu, i te ngana-a-hau-riri  
Pakipaki te tai ki te papa rape nui o Tāne  
Pikipiki rangi, tākiri tū, tākiri rangi, ki te pae o Rēhua  
Tuputupu whenua ki te pū o te ika a Māui  
Tohi-ki-te-kura i tohia, ko Tāwhaki, ko Tāwhaki-nui-a-Hema  
Haere te moana waiwai puta tara, puta tara  
Ki te whai ao, ki te ao mārama!

## **He Puna Whakaaro**

*He whakaaro nui ki ngā kaumoana reo Māori o āpōpō.*

*He rau aroha ki aku tamariki me taku hoa rangatira.*

## He Puna Whakaata

E kapi ana te hautoru o te ao i te Moana nui a Kiwa. I ngā tau manomano ka huri, ka puea ake i Āhia ki te tonga mā rāwhiti, he iwi māia, he iwi mātau ki te hanga me te whakaterere i ō rātou waka. Ka tupu ngātahi hoki i a rātou tētehi mātauranga whakaterere i tarawhitia e rātou ngā tōpito katoa o te Moana nui a Kiwa. Koinei ngā tāngata tuatahi, nāna i kau ngā ara terenga waka onamata. Nō ngā tau maha i muri iho, ka whanake tēnei mātauranga me tō rātou hangarau waka, ā, ka tīmata ngā terenga whakawhiti roa e tau haeretia ana ngā moutere o Poronīhia, tatū mai ki Aotearoa. Engari ia, i roto i te wā, i tino waikauere ngā mahi whakaterere waka, ā, i ētehi moutere o Poronīhia, i wairuhi kau, he mahara noa i mau i te kōrero tuku iho. Ko tātou tērā, te iwi Māori.

Otirā, i roto i ngā tau e whā tekau ka pahemo atu rā, kua whakawhāiti mai tētehi ohu ki te whakahaumanu i ngā mahi whakaterere waka me tōna mātauranga. He waka hourua kua hangaia i Poronīhia, i te ātārangi tawhito hei amo i ngā whakamanawatanga o ngā iwi me ngā kaupapa whakarauora i ēnei mahi tūpuna. Ka tika te oha ki te hunga hāpai kura i takere nui ai, i haumi tūporo ai ki te whakahaumanu i te mātauranga whakaterere waka. Nō reira, o ngā mahi rangatira kua tutuki i te rāngai waka i Aotearoa i ngā tau tata nei, ko tā tēnei rangahau, he kohura i ētehi o ngā take nunui me ngā kaupapa whakahirahira e puta mai ana i mua i te aroaro o te mātauranga whakaterere waka me ōna kaumoana i ēnei rangi, ki tā te Māori titiro. Waihoki, ko te pānga o aua take nunui ki te ahurea Māori. Koinei te matū o tēnei tuhinga kairangi. He pūtoi whakaaro, he whakaemieminga kōrero ki te whakatakoto i ngā huatau o ngā puhi kai moana Māori e tākawe ana i tēnei wānanga.

Mātua rā, e kore e tukua kia riro anō ngā mahi whakaterere waka i te nenewhatanga o te rā, tau ki te rua. Kua whakatupuria e te wā he kura kaumoana Māori, māna ngā take matua o tēnei tuhinga roa e whakatutuki ki tua i te pae kai ao.

*“E kore e ngaro, he takere waka nui”*

## He Puna Aroha

Tuatahi, e mihi ana ki te atua pai, i horahia mai ngā manaakitanga ki taku whānau me taku tuhinga kairangi. E te atua, i tukua au e koe kia whakamātauria ngā kokorutanga o te whakaaro, i kimihia ki te ikeike, i rapua ki te hōhonu, nau mai e te ao mārama. Ngā hau o te wā, ngā tai pūhoro, i tutuki aku whakamātautau i roto i a koe. Ka whakamoemiti atu i ō manaakitanga e te atua. Kia whakakorowaitia e koe te Kīngi Māori e tū nei i te mānia uruahu, tōna whare me ngā pehonga tuaiwi o te Kīngitanga, Paimārire. Waipuketia rā te Ika a Māui ki ngā parekawakawa o te wā. Haere, whanatu koutou ki te rangapū o te tokomaha, ki te whetū tapu o te tau e mahuta mai rā i te pae. Mum, Dad, kei te heke tonu ngā roimata, kāore kōrua e kite ā-kanohi nei i te puāwaitanga o ngā mokopuna. E moe kōrua i roto i te atua.

Tangi kau ana ki te aotūroa, he paenga tāngata ki uta, he terenga waka ki tai. Hau mai te tūāuru awatea hei kawē i aku maioha kia reia rā runga o Ahitereiria, kei raro koe kei taku tuahine, Carol kōrua ko Gary. E kore e wareware ngā wā o te ohinga, i noho au ki a kōrua, ngā uauatanga o ngā huarahi i takahia ai e au. Kei te heke aku roimata i ērā wā, ahakoa te aha, kāore noa i pau tō kōrua aroha mōku. Kia whai kupu au, i tika taku huarahi i a kōrua, i tangata au i a kōrua, anei ngā hua i taka mai i tā kōrua manaaki mai i aua wā. Pārekareka hoki taku ngākau ki aku irāmutu, ki a Quintin, Caygan, Jamie me Tahlis. I tupu ake ngā mea tuākana hei pōtiki māku, ahakoa, kua pakeke kē rātou ināianei, kei te mau tonu ērā whakaaro pōtiki whakapiripiri mō rātou i tēnei rā.

E mihi ana hoki ki tēnei o aku tuāhine, ki a Di me aku irāmutu, Ash, Boom, Amber me Dolly. Ka nui te aroha o Uncle mō koutou. Whakahīhi ana te ngākau Di, kāore koe i rere tawhiti i tō tāua kāinga atawhai, kei konā koe hei ahikāroa mō ō tāua mātua. Ka nui te aroha ki a koe. Hokihoki ai ngā whakaaro ki a Marty, kāore e tawhiti i te mahana ki te tau o te ate. Kei taku pōtiki, Baba, e tangi ana te ngākau ki a kōrua ko Shan. Ko koe tēnā i tuohu te maunga teitei ki mua i a koe i tō whai i te mātauranga i Ōtākou. Tū mai ai koe hei rātā tūtahi mō Tāniora, Maia-Jay me Ellie-May. Ka nui taku aroha mōu i tō kaha tautoko mai i a au i ngā wā katoa. Anna, Shane, e kore te roimata e mimiti, i whai kāinga ai ngā whāngai a Mum, ko Boy rāua ko Phoenix. Pupū ake ana te aroha mō koutou.

E koro taiōpuru, e Meto, e Roi. Tēnei tā kōrua tamaiti, Hikairo ki Tuwharetoa, kua tōrea i taku waha kirihanga, kia toki tārarautia. Nāu e Meto, ngā tongikura o rātou mā i whakamaurihooho i taku puku, kia tiu ki te muri. Whakairotia ai ngā kupu horo tiripapā ki te tau o te ate hei tiriwhana mō runga i ō tāua marae o te uru. E koro, kua rīwaru te waka, kua rata ngā tāngata o runga. Tēnei rangahau i āta wānangahia e tāua i ngā tau, kua tutuki. He wai tāhekeheke i aku kamo e Meto, e Roi.

Karanga mai pare ki Te Pua Wānanga ki te Ao, te pare wāhi ngaru. Kia tangi ake au, ki aku tāngata hautū, te uri o Mahinarangi, Hēmi, tēnā rawa atu koe. E Taka, te pare toroa o te uru, tēnā hoki koe. Taku kīato whakawhitiao ki Maikoronīhia, Vince, tēnā rawa atu koutou tokotoru. Heoi anō, me tiki au i a Tāwera hei taki i ngā oha whakatiketike, e Rangi, te whetū hohounga rongo, hohounga mārama, i kitea taku ara i te pō tūtū kaiwaka. E kore e wareware ā tāua kōrero tahi, ō whakaaro nui ki a au i puta ai taku ihu. Tēnā kōrua ko Marley me ngā tamariki i te aroha i utaina mai e koutou ki runga i taku whānau. E kare mā, tēnei ko ā tātou mahi, kua ū ki uta. Kei te tangi te ngākau i te aroha ki a koutou, kāore e ārikarika ōna tohu whakareia.

Ka aumihi ki ōku whakamarumarū i ngā tau, Tuhiwai, kia tia whakaripatia koe ki te rau aroha. Nāu au i hāpai, i uhi ki ō whakaaro nui, ki ō whakaaro aroha, ka nui te maioha o te ngākau ki a koe. Kei te amokapua, Brendan, tēnā rawa atu koe i tō tautoko mai. Ngā pūtea a te Kura i whakapaua ai ki a au kia wātea ki te whakatutuki i te rangahau nei, ka mihi te ngākau whakaiti. Ka mihi hoki ki tō tātou Kura, Te Pua Wānanga ki te Ao, nāu i tia mai he kati whakaewaewa, i a au ka piki i ngā pikitanga o Tāwhaki, tēnā tātou, kei ngā hoa. E Tame, te pairi atawhai i ngā tau, e kore e wareware ā tāua kōrero tahi, tēnā rawa atu koe. Ka hoki ngā whakaaro ki ōku ahurewa o mua, ki a Te Awekōtuku, i rākaitia taku pane ki ō rau kōtore i ōna wā tēnā koe e kui. Ka mihi hoki ki a koe, e Winnie, he iti marihi, he pounamu. Dorothy, Pip, tēnā hoki kōrua. Tēnā hoki koe Rob, kōrua ko Mylene o Te Mata Hautū Taketake, ngā pūtea āwhina i rere ai te manu.

Kei ōku hoa whakapiringa, Chops, Joe Mac, Moz, wāhi rua ana te ngākau i te aroha, i noho mai koutou hei hoa pūmau i ngā wā katoa. Nātana, kei te mahana tonu mai koe i a au, ahakoa, kei tawhiti koe, ngā pūtoi maharatanga kei te pārekareka tonu i a māua ko Chops. Moe mai koe.

Kia hipa tarawhiti aku parirau ki ngā hoa o Te Whare Wānanga whānui, ki ngā puna tautoko i tatū ai au ki te whakatutukinga. E tiu taku titiro ki runga i te rōpū tautoko, Mai ki Waikato, Leonie, tēnā rawa atu koutou i ngā āwhinatanga i roto i te wā. E Kahu, kei te Toi o Matariki, kia tarapepe te reo manu korokī ki a koutou. Kua ranea ngā tūmanakotanga i ērā nohonga tuhituhi e kare mā. Tēnei te manu kua topa. E te tuahine, Hinerangi, ka whakamīharo atu au ki a koe. Ahakoa, he aha aku tono, tutuki noa i a koe. Māmā noa iho te mahi tahi me koe, he wahine tau, he wahine marae. Tēnei te hua o ō mahi i tiaia ngā whārangi ki te rau pītoitoi. Tēnā rawa atu koe e hine.

Kia mihi au ki te kāhui manu tahi i tēnei rangahau, nāna i tāniko ai ngā whārangi nei ki te huia tītama, ki te kōpū toroa whakaingo. Ko Jack Thatcher, ko Rāhui Papa, ko Hēmi Eruera, ko Manihera Forbes, ko Nick Marr, ko Frank Kawe, ko Kiharoa Nuku, ko Raihānia Tipoki, ko Tāwhana Chadwick. Tēnei ngā mahi i puea ai i ā tāua uiuinga e kare mā. Ko te manako o te ngākau, he āwhina nui ka puta i tēnei tuhinga kairangi e kite ake ai tātou i ētehi hua ki ngā wero kei mua i te reo rangatira me te mātauranga whakatere waka. Kei te hira taku mihi ki a koutou, kei ngā toihuarewa.

Kei aku tauira, e hine, Ngāwai, te uri o Rāhiri, tēnā koe i parirau mai i a au i te wā o te titipārerarera. Tēnei ngā maioha ki a koe i ō mahi nunui i taku taha, e kore e wareware i a au ōu whakaaro aroha ki a māua ko taku tuhinga. Kua mania te takapau o ēnei whārangi i tō hinu raukawa, he tohu rangatira. Ka nui te aroha ki a kōrua ko tō kati taramea, a Honor. Tēnā hoki koe e hine, Rangihurihia, i hoka ai te kōpū kura ki tēnā nukua, ki tēnā tāwhanga o taku tuhinga kairangi hei whakaemiemi i ngā kupu whakamārama. Ka reka te ngākau i ā tāua mahi tahi i te tini o ngā tau kua huri. Lance, e tama, ka nui te whakamīharo ki a koe i ō mahi waihanga whakaahua i whakarākei i taku tuhinga. Tēnā koe, e te uri o Hinepūkohurangi.

Kei te rere arorangi ngā whakaaro ki ōku Mātua me ōku Whaea o Te Tahaaroa me Korohe, i runga i ō tāua marae. Tēnā koutou Aunty Connie, Aunty Ne, Aunty Di,



Uncle Mo, Uncle Leo, Uncle Chris i ā tātou kōrero mō taku tuhinga i ngā tau ka huri. Uncle Butch, aunty Teresa, ka nui te aroha. Aunty Maree, Trina, Jay, Des, Dave Keps, Kāwhia Moana Waka Trust, tēnā koutou e te whānau. Ngā tuākana, Roy-Keeti, Jase, Meno, ngā kaihapai o te pae, tēnā koutou. Ōku huānga pūmau, Cooper, Cliff, Darb, Cracker, King, tēnā koutou. Uncle Fred Kana, Uncle Tata Keepa, Uncle Tom me Aunty Maree King, Uncle Trevor Armstrong, Aunty Gladys, ōku paemanu whirikoka i ngā tau, e koro mā, e kui mā, kei te tangi te ngākau ki a koutou, moe mai rā. Kei aku Pāpā, Uncle Donald, Uncle Pete, tēnei ka murimuri aroha. Kei aku whaea, Aunty Linda, Aunty Hui, Aunty Lorraine, ka nui te aroha. Nanny, Koro, tā kōrua mokopuna tēnei e tangi nei. Ngāti Mahuta ki te hauāuru, Ngāti Hinekura ki Tuwharetoa, tēnā tātou e te whānau.

Hei te tititai e Hotu, Kim, Pare, ngā reiputa o Te Toki Voyaging Trust, ka nui te aroha ki a koutou me te whānau. E Hotu, nāu te huarahi i whakapuare mōku i te tīmatanga, kei te mau tonu ērā whakaaro aroha. Tēnei, kua tutuki te moemoeā i moemoeātia ai e au i a tāua i roto i tō tari i te tau 2000. Heoi anō, e whakahihī ana hoki i a Namaka me Tūranga e hoa nei i ō tapuwae ki te pae kai ao. E tama mā, ka nui te aroha ki a kōrua. Tūranga, e ara koe, te riu o Tahere-tikitiki. Namaka, e mau koe ki ngā hoe a tō tupuna, a Hoturoa, ko Maninitua, ko Maniniaro. Kia whakatupuria ngā reanga tama toa e mātau ana ki ngā mahi a ngā tūpuna. E te whānau, tēnā koutou.

Kei ngā hoa aropiri o tō tātou whakamaru, o Matangireia Waka Trust; Ante (Donna), Alan, Da-le, Steve, Jase, Terena, Nick, Kell, Franky, Aleena me ō tātou whānau, ā tātou tamariki, tēnei te wai aroha ki a koutou i tā koutou manaaki mai i a au i ngā tau maha kua huri. Tae atu ki a Boboys me Oho, ka reka hoki kōrua. Anei kua puta te ihu o tēnei tuhinga kairangi e mau ana i ngā kōrero hei āwhina i ā tātou mahi waka. Nick, Franky, ō tāua haere i ngā tau, kua whai take ērā ki runga i ngā whārangi nei. Ka nui te aroha ki a koutou e ngā hoa.

Kia whiria e au te miri o Rukutia kia rena i roto i a tātou, ngā pou whakawhirinaki mō taku hoa rangatira, i a au ka ngaro ki te whakaoti i tēnei mahi rangahau, tēnei ka mihi. Ngā mahi a te Pāpā, kāore nei i oti i a au, nā koutou i whakatutuki, he whakaaro nui nō koutou ki a māua ko taku hoa, he hua ka puta i tēnei mahi rangahau. April, Anaru, kua mārō ō tāua aukaha i ngā tau maha, e kore e maroke i te rā.

Aku irāmutu, Manawa, Okeroa, ka nui te aroha o Uncle mō kōrua. Sonny, Trace, tēnei te aroha e pupū ake nei. Mairerangi, Reikura, Kapohia, ngā whetū mārama o te whānau. Uncle Lenny, Kui, Bonz, tēnā rawa atu koutou i āwhina mai i a māua i roto i te wā. Moz, Moana, ka nui te aroha ki a koutou i whakapau kaha ai kōrua ki te tautoko mai i taku whānau. Kei konei māua i ngā wā katoa. Anaia, Mārei, Kyla-Rose me Rabs, kei runga noa atu koutou. Anika, te parirau mākohakoha, nāu a Porty i manaaki i ngā ahiahi poitūkohu kia wātea au ki te mahi, ka nui te aroha ki a koutou, ko Shiz me Malakhai. Kristin, Hōhepa, ahakoa, kei tawhiti kōrua, e kore e mahue i a au ngā tautoko i ngā tau. Whakahīhī ana te manawa i a kōrua, kua puāwai te rau kōwhai, he tīere reka, he rerehua. I noho pōtiki mai kōrua ki a au i aua wā rā, he kura e kore e mōnenehutia. Hinehui, Marere, me pēpi, ka nui te aroha o Uncle mō koutou.

Kia hoka ngā parirau i te Moana nui a Kiwa, ka tau ki runga i te whānau o Makali'i. Uncle Clay, tīramarama mai koe hei whetū mārama i te pō, āke tonu atu. Uncle Chadd, Pomai me te whānau, ngārurue ana te aroha ki a koutou. Nāu, Makali'i, ngā mahi whakatere a ōku tūpuna i whakahihiko i taku ngākau. E kore nei koe e wareware i a au, Makali'i.

E pari, e te tai ki te Tairāwhiti, papaki rā te pūkaki kei raro te Whetūmatarau. Piki tākina te aroha i te ngaru tūātea, he kininga nō te rehutai ki a kōrua Pierre me Vianney. Nā kōrua i tuku tā kōrua hou kōpara kia whakatupuria ai e māua tō māua pā harakeke. Tēnā kōrua i ō kōrua whakaaro nui ki a au, ki ō mokopuna kia tutuki tēnei mahi nunui. Ahakoa te aha, kei konā kōrua hei puna whakawhenua mōku, mō māua i ngā wā katoa, pūhake ana te manawa i te aroha. Kei taku taokete, Karere Katau me Sam, ka nui te mihi aroha ki a kōrua. Ka rekareka hoki te ngākau i a kōrua Te Ariki me Te Koha Kahurangi. Tēnā kōrua i ā kōrua mahi tiaki i ngā tamariki. Ka nui te aroha. E te manu tū rae Campbell, kōrua ko Aunty Makere, tēnā hoki kōrua i ō kōrua rau aroha i roto i ngā tau. Ka ihiihi te wairua i te noho tahi me koe Cam ki te whakawhiti whakaaro, he toihau, he ngaio.

Ka nui te aroha o te ngākau e noho nei kōrua hei tūpuna mō ā māua tamariki. Kei te heru tuki o Tūwhakairiora, e tama Mahue, tēnei ā tāua kōrero kua puāwai te mahi nei hei tauratanga māu ā te wā. Me koe hoki Kānei, te waewae kai kapua, kua takoto i ō mātua me tō tungāne te huarahi o te mātauranga, whāia e kō!

Taku kupu whakamutunga, taku kupu papakura, e te tau, Krista-Mei. Ka whānau mai tēnei tuhinga kairangi ki te ao mārama, ka whānau tahi mai hoki tā tāua pēpi. I maharatia koe e au, ānō he whītau tarapī i herea ki te hope, he kōtaha kura i whiria ki te rau kia pai ai taku haere i ngā tarawaha kaiwhitiwhiti. E te tau, tēnei ngā roimata te māturuturu iho nei mō tāua. Ngā uauatanga, ngā tītahatahatanga, ō kupu whakaaweawe, ō whakaaro wāwāhi rangirua i māia ai taku wairua, i mārama ai ōku whakaaro. Te kāmaka mihiau i ā tāua tamariki, te tumu o te whānau, kua oti ēnei mahi i a tāua, i a tātou. Ā tāua tamariki; Levi Te Kooti, Anue-Hayes Hauata, Taaroto Te Ihiko-o-te-rangi, Niao Te Mātāpuna Whetumarama, Nanea Donna Tirahurangi. Hei aku hou kōtuku, tēnei te aroha karera o tō koutou Pāpā ki a koutou. E korekore rawa koutou e mahue i ōku mahara, e tawhiti i ōku whakaaro. Ka mahue ake ēnei kōrero hei tuhimāreikura mō koutou ā te wā. Moemoeātia ō koutou moemoeā. Aroha nui, Dad.

## Te Kāpehu

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## **Kupu Whakamānū**

E tia! E tia! E tia!  
E ranga! E ranga! E ranga!  
Whakarere iho ana te kakau o te hoe ko au!  
Ko manini tua, ko manini aro!  
Ka tangi te kura, ka tangi te wiwini!  
Ka tangi te kura, ka tangi wawana!  
Tērā te haeata tākiri ana mai  
Ki runga o Mataterā!  
Ara whaiuru, whaiuru, whaiuru!  
Ara whaiato, whaiato, whaiato!  
Arara tini, arara tini, ara ri!  
Ā ko tēnā ko tēnā! Ā ko tēnā ko tēnā!  
Ko te wai o te korio!  
Ko te wai o te korio!  
Hei koti, hei koti, hei koti!

## **Te Tāraitanga o Te Waka Kōrero**

He mea whao te tāraitanga o te waka kōrero, arā, o te rangahau nei ki ngā kupu rākei me ngā kōrero whakaniko mō runga i te terenga me ngā wāhanga o te waka. Te take hoki, ko te whakatere waka te kaupapa o te rangahau nei, kua whakahiato mai i ngā hou-kupu waka hei tohu i te takoto o ngā upoko me te rere o ngā kōrero. Tērā ētehi kupu tawhito, kāore pea e mārama ki te karu pānui, tēnā, me huri ki te puna kupu i *Āpitihanga 1*, kua oti te whakahuihui i aua kupu me ngā whakamārama.

Tāku akiaki ki te karu pānui i tēnei rangahau, kia mau te whakaaro ki te tinana o te waka. Ko te tāraitanga o Tāne ka hua ai he waka, ko te whakamānūtanga o taua waka, ko tōna terenga, ā, ū rawa ki uta. E pērā ana te rere o ngā kōrero, i tētehi upoko ki tētehi upoko.

Hei whakarāpopoto kau, i te upoko tuatahi, ka kotia te pū o te rākau hei tārai i ōku whakaaro whakapuaretanga. Ki konā whakairotia ai te takere - te kaupapa matua me te hoe peperu - te pātai matua, ngā taumanu me ngā rauawaawa, arā, ngā kōrero tautoko. Ki te upoko tuarua, ka mānū te waka. Ka whakarewaina te kōmaru turuturu matua, ka tere ki tai, e hoki ngā rangahau ki te Hawaikitanga o ngā iwi Poronīhia, ngā kōrero pūtake o aua iwi. Ki te upoko tuatoru, kia whakamaua te ihu o te waka ki tā Kupe i ōhākī ai, arā, te ahu mai o ngā Māori ki Aotearoa. Ki te upoko tuawhā, ka tirohia te mātauranga whakatere waka. Ki te upoko tuarima, ka reia te tūāuru, ka kapohia ngā hau o āpōpō, arā, e horahia ngā whakaaro o te kāhui manu tahi, nāku rātou i uiui. Tae atu ki te upoko tuaono, ki konā tātou here whītiki ai i ngā kawekawe, ka tuku ai i te pungā, kia ū ki uta.

Nō reira, koinei āku kupu whakahau ki a koe, kei te karu pānui, i a koe ka piki nei ki runga i te paparahō o te waka kōrero. Kia ū tō titiro ki te pae kai ao!

### **Te Takere o Tēnei Rangahau**

Ko te takere o tēnei rangahau, he āta titiro ki te mātauranga whakatere waka, i onamata, i ēnei rangi hoki me te kimi i ngā take whakahirahira, hei tā ngā tohunga whakatere Māori o nāianei, e pā ana ki taua mātauranga. Kia ea tēnā titiro, ka aromātaihia aua mātauranga onamata e haupū nei ki ngā rangahau, ā, he kohikohi i ngā whakaaro Māori me ngā ariā Māori o te hunga mārama o ēnei rangi e mātau ana, e whakaara ana hoki i tēnei mātauranga ki roto o nāianei rangi. Kāti, e rua ngā whāinga matua o tēnei rangahau:

Tuatahi; he mārama ki te mātauranga whakatere waka me ngā mahi whakatere waka a ngā iwi o Poronīhia tatū mai ki te iwi Māori; tuarua, he kohura i ētehi o ngā take nunui me ngā kaupapa whakahirahira e puta mai ana i mua i te aroaro o te mātauranga whakatere waka me ōna kaumoana i ēnei rangi, ki tā te Māori titiro.

## **Te Hoe Urungi o Tēnei Rangahau**

Ko te hoe urungi o tēnei waka kōrero, ko te pātai matua e whakatakotohia atu nei, arā:

He aha ngā take nunui e pā ana ki te whakatere waka, ki tā te Māori titiro o ēnei rangi, ā, he pēwhea te pānga mai o ēnei kaupapa nui ki te whanaketanga o te ahurea Māori?

Kia ea te hōhonutanga o te pātai nei, i whakawhirinaki au ki ngā kaumoana Māori, te ranga mārama, whakatinana i ngā tikanga whakatere waka o ēnei rangi i runga i te moana tonu, ka tahi. Ka rua, i rukutia i tā te kawau ruku ko ngā hue tānga kōrero ērā, nā te ringa i tuhi. I te mutunga, kua mīmiretia ngā kura o te hue mātātuhi me te hue mātākōrero e tau ana ngā kiko hei whāngai i te pātai nei.

**Upoko Tuatahi**  
**Kākāriki, Pōhoitere**  
**Kotia te pū!**

Ngā kupu wāwāhi i te upoko nei, he wāhanga nō roto i te karakia poro rākau ka takoto a Tāne. Hei konei whakairotia ai te waka rangahau; ngā takere, ngā kōmaru, ngā kīato me te hoe peperu. Koinei te tīmatatanga o te terenga e tarawhitia ai e tāua ngā upoko e ono o tēnei tuhinga kairangi. Tēnā, kia rite!

### **1.1 Kupu Whakataki**

I roto i te wāhanga e whai ake nei, kua kotia te pū o te rākau. Ko te whakairotanga tēnei o te takere o te rangahau. Ki konei hoki, kua whaona te hoe peperu, ko te pātai matua tēnā. Ka rākaitia hoki aku tūmanako mō te tuhinga kairangi me ngā hua ka puta i ōna rauawaawa, i ōna niao. Ka takoto te kāpehu rangahau mō tēnei kaupapa ki te upoko nei, me ngā ara tiatia kua whakaterea kia puta ai ngā hua me ngā kōrero. Mō muri iho i tērā, ko te poutama o ngā upoko, kia mārama ai te rangahau ki te karu pānui, kia kitea mai ai ngā momo kaupapa kua kōtuia, kia ea ai te pātai matua o te rangahau nei, arā, he aha ētehi take nunui e tau ana ki te mātauranga whakaterere waka, ki tā te Māori titiro o ēnei rangi, ā, he pēwhea rā ōna pānga ki te whanaketanga o te ahurea Māori.

### **1.2 Taku Kaupapa**

He aha te kaupapa matua o tēnei rangahau? E rua tahi ngā hiwi o tēnei waka kōrero. Tuatahi, ko te mātauranga whakaterere waka me ngā mahi whakaterere waka a ngā iwi o Poronīhia tatū mai ki te iwi Māori. Tuarua, ko ngā take nunui me ngā kaupapa matua e puta mai ana i mua i te aroaro i te mātauranga whakaterere waka me ngā mahi whakaterere waka a te Māori i roto i ēnei rangi. I roto i aua hiwi, ka wetekina ngā kaupapa nunui e mārama ai te titiro, i ahu mai te Māori i whea, mā hea hoki i ahu mai ai, otirā, he aha ōna mātauranga whakaterere waka, ā, me aha rā te rāngai whakaterere waka e anga ai ki ētehi rongoā hei whakatau i ngā take nunui e tū mai ana i mua i tēnei taonga.



### 1.3 Pātai Matua

Me whītiki e au te tapuaka kia mau renarena ai te taura here kōrero i te ngongohau o te waka, te upoko tuatahi ki te paremata o te waka, te upoko whakamutunga. Ko te rite tēnei ki ngā here o ngā hiwi o te waka, ka raranga haere ai i ngā taumanu me ngā rauawaawa kia ū titia. Ka whakarewa ana a Tāne ki te au o Tangaroa, kua niwha, kua haumi e, kua hui e, tē whakamatara iho i ngā ākinga ā-hau, i ngā ākinga ā-tai, engari kē, mau tonu iho. Ko te manako o te ngākau, ko taku rangahau tōna rite.

Kāti, ko te pātai matua o tēnei rangahau:

- He aha ētehi take nunui e pā ana ki te mātauranga whakaterere waka, ki tā te Māori titiro o ēnei rangi; me te pānga mai o aua take ki te whanaketanga o te ahurea Māori?

Hei whakautu i te pātai matua o tēnei rangahau, ka riariakina ngā pātai e whai ake nei hei tō mai i te pae tawhiti kia tata, ka whakamaua kia tīna:

- He aha ngā iwi o Poronīhia i whakaterere waka ai?
- He aha te mātauranga whakaterere waka onamata o Poronīhia ?
- He aha te mātauranga whakaterere waka onamata o te Māori i ēnei rā?
- He aha ngā take nunui e puta mai ana mō runga i te mātauranga whakaterere waka Māori o ēnei rā?
- He pēwhea te pānga mai o ēnei kaupapa ki te whanaketanga o te ahurea Māori?

Hei tāpiritanga ake, ko te mōkihi tauawhi i te waka kōrero nei, koia tēnei e whai mai ana ētehi pakirehua whakahihiri i māpuna mai kia ore ai te koera, ka ngahae te rangi ki mua i te tauihu, tēnā i ātitirauhea i ōna wā:

- I ahu mai te iwi Poronīhia i whea?
- Mā hea mai rātou hou mai ai ki roto o Poronīhia?
- He aha ngā rangahau mō ō rātou nekeneke?
- He aha ngā kōrero mātāmua a te Māori mō te whakaterere waka?

- I ahu mai te Māori i whea?
- Nōnawhea te Māori i tau mai ai ki Aotearoa?
- He aha ngā huarere o Poronīhia?
- He aha i memeha ai te mātauranga whakaterere waka Māori ki roto o Aotearoa?
- He aha te mātauranga whakaterere waka Māori i oho ai i te memehatanga?
- Ko wai ngā tāngata e mātau ana ki te mātauranga whakaterere waka Māori o ēnei rā?
- He aha ngā rautaki pupuru i te mātauranga nei kia ū ki ngā reanga, haere ake nei?

#### **1.4 Ngā Hua o Te Kaupapa**

Nō te waikaueretanga o te mātauranga whakaterere waka ki roto i ngā iwi Māori o Aotearoa i ngā tau, waimarie, kīhai i werohia ki te taoroa kia rite ki te ngaro ā-moa. Kāti, nō ngā tau toru tekau noa nei te whakamaurihoohotanga o te mātauranga nei i tīmata ai i te tokoiti kia ara anō ai tēnei taonga parakete ki waenganui i ngā iwi Māori. Nō reira, ki tāku titiro, he nui ngā hua ka puta i te rangahau nei. Tuatahi, ko te mārama o te titiro ki ngā take nunui o tēnei rangi i puta i te kāhui manu tahi Māori, nāku rātou i uiui e pā ana ki tēnei mātauranga. Inā mārama ki ērā take, kei konā ia te tīmatanga o te kōkiri whakamua e makere ai ētehi o ngā wero nui i puta i te kāhui manu tahi. I te upoko tuaono, ka whārikitia ētehi kupu whakahau hei whiriwhiri mā te rāngai whakaterere waka e hoki mai ai te mana o te reo Māori ki te mātauranga whakaterere waka hei painga mō ngā kaumoana o āpōpō. Ki tua atu i tēnā, ko te whakawhārikitanga o ngā rangahau ki te reo Māori. He mātauranga Māori tēnei kaupapa. He reo Māori tahi tēnei reo tuhituhi. Ka noho tēnei rangahau hei kai mā te karu pānui reo Māori kia ranea ai tōna hemokai ki ngā tuhituhinga reo Māori mō runga i te kaupapa nei. Heoi anō, tā tēnei rangahau, he hopu i ngā hau kōrero me ngā hau whakaaro o te kāhui manu tahi Māori o ēnei rangi; ā rātou titiro, ō rātou tūmanako me ō rātou whakamanawatanga ki tēnei mātauranga ki ngā rā o te pae kai ao.

## 1.5 Kupu Whakapuaki

Whakaeke mai ana ngā iwi Poronīhia me ōna ahurea ki runga i te hinengaro Tauīwi, i tō rātou, tō Tauīwi tatūnga ake ki roto i ngā moutere o ngā *Marianas*. I te rokohanga ake o ngā moutere o te moana e Pedro Fernandez de Quiros i te tau 1595 i roto o Finney (1994) ka hora whānui i a ia ētehi whakaaro me ngā take i whakakāinga ai ngā iwi poronīhia i ō rātou moutere. Tāna i kī ai, i kapohia e te hinengaro Tauīwi, haruru ana ki tawhiti, inā rā, he pōteretere kau i tauria ai e ngā iwi Poronīhia ōna moutere (p. 4). Ko te matua o ngā kōrero, kua tīmata noa atu ngā whakaterenga whakawhitiwhiti moana a ngā iwi Poronīhia ka tauria haeretia ētehi moutere nō mua i ngā *Phoenicians* i te takiwā o 600BC, i mua noa hoki i te iwi *Vikings*, kotahi mano, e rua rau o ngā tau. Hei whakaūnga ake, kia tirohia ake tā Howe (2006) e mea ana:

Polynesians created a reliable navigational system based on observations of the sea and the sky. It was not until several thousand years later that other peoples, such as the Vikings and subsequently the Portuguese, Spanish and other Westerners, tentatively attempted to cross oceans. (p.11)

Te meatanga ake, kapi katoa ana ngā moutere me ngā motu ririki o Poronīhia i ngā iwi huhua Poronīhia.

Heoi anō, nō roto i te wā, ā, ki ētehi moutere, i tāromaroma haere ngā mātauranga whakaterere waka nei, ko Aotearoa tēnei i pā kinotia ai ki tēnei mate. He moutere hou, he taiao hou, he whanaketanga hou ki ō rātou waka hei whakatutuki i ō rātou hiahia me ā rātou mahi i noho ai rātou ki aua moutere. E whakawhānuitia ana tēnei whakaaro e Neich i roto o Howe (2006):

The different tropical environments of atolls, large lagoons...isolated single islands, and diverse large archipelagos of islands, all required new variations in canoe technology and navigation. Even further away, the temperate lands of Aotearoa with their cliff-bound coasts, large lakes and rivers, and unpredictable weather presented totally new challenges for canoe travellers. And within these environments, different sorts of canoes were

needed for the wide range of political, social and religious institutions that developed. (p. 225)

Tairanga ana tāku e whakapae nei, tata ana te ngaro ā-moa o te mātauranga whakaterere waka ki ētehi moutere o te Moana nui a Kiwa. Ka roa te wā, ā, ka pua anō ngā rāpupuku o te mātauranga nei e hauora ai ki ōna kaipupuru i ngā taiao hou, i ngā manako hou, i ngā whakamātautau hou, i ngā taero a Kupe hou ki tēnā moutere hou, ki tēnā moutere hou.

## **1.6 Kupu Whakamārama**

Nō ngā tau tata noa nei te whakaaranga mai o te mātauranga whakaterere waka i roto o Aotearoa. Nā ngā tuākana o Maikoronīhia me Hawai’i te Māori i parirau mai i te ururua o ngā huarahi whakaohoho. Nō ngā tau whitu tekau, te whakaaranga mai o ngā waka hourua i Poronīhia me tōna mātauranga, ā, kei te ngiha te mura o te ahi ki taua kāpaukura o tēnei rangi, huri noa i Poronīhia.

I hiko te uira o taku ngākau ki ēnei mahi a ngā tūpuna i a Hoturoa Barclay-Kerr, nāna au i whai wāhi ai ki ētehi whakapuaretanga ritenga waka i te tīmatanga. He punga herenga kōrero, punga herenga kaupapa i te rāngai whakaterere waka huri noa i te ao. Nā reira, ko taku mitinga tuatahi ki roto i ngā mahi waka i tīmata ake i te tau 2000 i raro i a ia hei kaihoe i runga i te waka taua o Tahere-tikitiki i Tūrangawaewae. Ko Hoturoa te kaihautū o Tahere-tikitiki i taua wā. I tērā wā hoki i uru au ki tētehi tīma waka ama i raro i te karapu o Ngā Tai Whakarongo, o roto o Kirikiriroa. Nā wai, ka puare mai i a Hoturoa tētehi huarahi mōku i te tau 2002, kia rere au ki Hawai’i ki te ako i ngā mahi me te mātauranga whakaterere waka i roto o Hawai’i. Ka rere, ka tau ki te moutere o Hawai’i, ki te whānau o te waka hourua o Makali’i. Ka noho pia ētehi o mātou i raro i te wānanga o Kāpene Clay Bertelmann, tititai o te waka o Makali’i. I ēnei marama e toru i a au i reira, ka whakapakaritia mātou ki ngā tikanga whakaterere, ki ētehi pitopito mātauranga whakaterere waka, ā, ki ngā tikanga whānui tonu nō runga i te waka hourua, hei tā rātou i whai ai. I whakamānūtia te waka hourua nei, a Makali’i i te tau 1995, ā, mai i taua wā, ko ana terenga ērā, ki roto o Maikoronīhia tae atu ki ētehi moutere o Poronīhia. Nō taua wā, i a au i Makali’i, kua hikaia te ahi, ka māpuna ake tētehi kōingo, tākirikiri hirikapo, tākirikiri manawa i roto i a au ki ēnei mahi a kui mā, a koro mā. I taku

hokitanga mai i Hawai'i ki Aotearoa, e tino hīkaka kau ana te ngākau, ka tīmata au ki te pānui pukapuka me te rangahau i ngā taipitopito kōrero. Ka whai i ngā pūrongo mō Hōkūle'a i tana terenga i Hawai'i ki Tahiti, i te tau 1976 ka hoki atu, ā, i tutuki anō rā i ngā tikanga onamata tawhito, i te tohunga whakatere o Maikoronihiā, i a Pius Piailug.

Ka mīharo hoki ki te terenga tauhoki tuatahi o Te Aurere i Aotearoa ki Rarotonga i te tau 1992, ko te terenga tauhoki anō tēnā o Makali'i i Hawai'i ki Maikoronihiā i te tau 1995. Tatū mai ai ki ō ēnei rangi waka, ko Te Matau ā-Māui nō Aotearoa, ko Marumaruatua nō ngā Kuki Airani, Faafaite nō Tahiti, ko Hinemoana te Moana ā-Kiwa whānui, ko Haunui nō Aotearoa, ko Gaulofa nō Hāmoa, ko Uto Ni Yalo nō Whiti. Nō te tau 2011, ka tere ngātahi ēnei waka hourua i raro i te taumaru kaupapa e kīia ana ko 'Te Mana o te Moana'. I kapi i a rātou ētehi moutere o Poronihiā, whiti atu ki Amerika, ki Mehikō, hoki whakateuru mai ai ki Poronihiā, tau ake ki roto o Aotearoa. Taihoa ake, kei te upoko tuaono ēnei kōrero whakamōmonatia ai.

I te tau 2002, i taku whakawhiti atu rā ki Hawai'i, ki te waka o Makali'i, koirā te wā i puta taku ihu i taku tohu paetahi. I whakawhiwhia au ki te tohu paetahi e te Whare Wānanga o Waikato i raro i Te Pua Wānanga ki te Ao. Nō reira, i taku haeretanga atu ki tāwāhi, kua wātea pai au, tē herea ki ngā mahi a te tauria.

Kāore i roa i muri o taku hokitanga mai i Hawai'i, ka whakauru au ki te tohu paerua. Ko taku kaupapa rangahau e hāngai ana ki te waerea (momo karakia), tā Tainui waka titiro ki tēnei taonga i roto i āna whakahaere tikanga. He pane karakia te waerea i ngā iwi o Tainui, ko tētehi o ōna pūtaketake nō roto i te wā i wehe ai te waka o Tainui i Hawaiki ki Aotearoa. Tāna mahi, he waere i ngā ara whakatere kei mua i te kaupapa. Nā te hononga o taku paerua ki te whakatere waka, ka kitea iho i aku rangahau, te korekore o ngā tuhituhinga reo Māori e mau ana ngā kōrero onamata, ngā kōrero o nāiane rangi hoki mō te whakatere waka. Otirā, te rau kōrero mō te mātauranga whakatere waka onamata, i tāngia e ngā ringa tuhituhi Tauīwi. Nō reira, i runga i taku aroha ki te kaupapa whakatere waka me taku aroha ki te reo Māori, ka tau te whakaaro ki te whai i tēnei kaupapa rangahau.

## 1.7 He Huatau Whakatōngā

He wāhi poto noa iho tēnei ki roto i aku tuhituhi e whai wāhi mai ai ngā huatau whakatōngā nei. Ko konā hoki ērā tāiri ai i te taumanu o te waka hei tīkarokarotanga iho. Uia mai rā, he aha kē ia ngā hanga o te mātauranga Poronīhia, whakatere waka. Hei whāwhā kau i te pātai nei kia tahuri ki ētehi titiro mō tēnei pātai, ana, ko tā Parry i roto o Howe (2006) “A seaman who intends more than a local passage, who proposes to sail to a destination which he cannot see from his point of departure, needs, in addition to a reliable vessel, a means of finding his way” (p. 156). Ko te whakaringaringa o ngā tikanga whakatere waka, he ārahi i te waka me ōna kaumoana, atu i tētehi wāhi ki tētehi wāhi mā roto i ngā aromātai me te rongo ā-ihi, ā-tinana, ā-wairua i ngā homaitanga o te taiao. I a au ka rapu i ngā kura o te mātauranga nei, ka kitea iho ngā rangahau a te hunga whakatōngā, i kore nei e awhi i te whakaaro atawhai ki tō ngā iwi Poronīhia mātauranga whakatere waka. Ko James Cook i roto o Sharp (1957) tēnā e mea ana:

...the sun is their guide by day and the stars at night. When these are obscured, they have recourse to the points from which the winds and waves come upon the vessel. If during the obscuration the winds and waves shift...they are bewildered, frequently miss their intended port and are never heard of more. (p. 32)

Hei whakawhenua ake i tā Cook, ka huri a Sharp (1957) ka kī “No theory of the discovery of and re-discovery of distant islands, particularly far south of the equator in areas of variable weather without predictable winds, can be made realistic in the teeth of such difficulties” (p. 41). Hāunga ngā whakaaro kino o ētehi Tauīwi mō te kaupapa nei, tērā anō ētehi tauīwi i rerekē. Ko John Williams (1837) i roto o Golson (1962) tētehi o ērā tāngata, hei tāna i kite ai “...the Tahitians and the Society Islanders had canoes far superior to those now in use, in which they performed some extraordinary voyages” (p. 18). Nō roto hoki i ngā tau e whā tekau kua pahemo, turakina ana ngā pōhēhē o te hunga whakahāwea nei, pēnei i a Cook me Sharp i ngā terenga whakawhiti mamao kua tutuki, pēnei i tō Hōkūle’a, tāna i whakawhiti ai i Hawai’i ki Tahiti ka hoki atu i te tau 1976.

I roto i te upoko tuawhā, tērā e whakawhānuitia atu āku tohe kia mārama ai te titiro ki ngā kura i taea ai e ngā iwi Poronīhia te whakatere waka, whakawhiti mamao ki ngā motu i hiahiatia ai e rātou kia tau ki reira.

## **1.8 Mātauranga Māori**

He mātauranga tō te Māori, he mātauranga onamata, nō ngā atua ki a tātou, te kikokiko. Ki konei, ki ngā tuhituhi e whai ake nei e whakapuaretia ai te tatau o te whare rangahau, inā rā, ko ngā ara terenga i kauria ai e au, ko ngā take hoki i pērātia ai. Otirā, he kuhu ki roto i taua whare rangahau kia titiro hōhonu ki ngā whakamakaurangi o te rangahau me te rangahau Māori, ā, ko te whītiki here mai i aua whakamakaurangi ki te kaupapa o te rangahau nei.

Tēnā, kia tirohia te whakapapa o te ‘rangahau’ ki tōku whakapono, kia pae tōna matū ki mua i te aroaro hei whakaū i te whakaaro Māori. E whai ake nei tētehi whakapapa o Māui, e whakaatu mai ana i te heke o te rangahau. He titiro Māori tēnei nō roto o Tainui waka ki te pūtake o te kimihanga me te rangahaunga i heke mai ai i te whakapapa o Māui, i tāngia e Jones (2013):

### **Rangi = Papa**

Tāne  
Tū-parara  
Te Koreiti  
Te Ahunga  
Te Aponga  
Te Nga-uere  
Te Ngaokooko  
Te Piere  
Te Matata  
Te Ngawha  
Te Kimihanga  
Te Rangahaunga  
Te Iti  
Te Kore  
Te Kore-te-whiwhia

Te Kore-i-te-rauea  
Pupuri  
Mau ake  
Te Kā-witiwiti  
Te Kā-teatea  
Te Ra-wai-iho-kura  
Te Kauahi  
Te Hikaia  
Te Ka-atu  
Te Au-ahi  
Hine-kahikomako  
Mahuika  
Taranga  
Māui (p. 143)

*Whakapapa 1: Te kimihanga me te rangahaunga (Nā: Jones, 2013)*

E mea ana te kōrero nei ki tōku whakaaro, ehara te ‘rangahau-nga’ me te ‘kimi-hanga’ i te tikanga Pākehā. Tā te ao Māori, tāna titiro ki te pūkaki o te rangahau, koia tēnā, nā Tāwhaki, nā Tāne nui ā-rangi rānei, ko te rironga mai o te mātauranga i te tangata, i tīkina ake rā ngā kete o te wānanga, i pou titia iho ki te whenua. Te meatanga ake, ko te puāwaitanga tēnei o te mātauranga o te tangata. Ko te titiro whānui a te tangata ki te ao, ahakoa nō whea rānei ia, iwi Māori, iwi Pākehā, iwi Āhia, iwi o wai rānei, ko tāna titiro ki te ao, koia tēnei te kaiwhakapupuke, te kaitohutohu i ōna whakaaro ki tāna e whai ai, ki tāna e whakapono ai. E tāmiro ngātahi ai tāna titiro ki te ao me tōna ahurea. Hei tā Māori Marsden i roto o Royal (2003) “...the worldview lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture” (p. 5). Ko te rerekē o te titiro whānui a tētehi ki tōna ao, tēnā i tētehi kē, ko te makatiti wāhi rua o te whakaaro Māori me te whakaaro Pākehā i konei, i Aotearoa. Mai i te taunga mai o te Pākehā, he nui ngā whakatauiratanga o tēnei wāhi rua, kia tirohia te hora o te whenua o te ika a Māui.

Ko te mapi e whai ake nei, ko te rauemi whakaako a Tākuta Robert Joseph i roto i ana kauwhau i Te Whare Wānanga o Waikato (R. Joseph, homai ā-ringa, 8 Ākuhata, 2016). He titiro Māori tēnei ki te takoto o Aotearoa.





*Mapi 1: Te Ika a Māui (Nā Joseph i homai hei whakaatu i roto i tēnei tuhinga kairangi, 2016)*

Hei tā Joseph (2016), ko te titiro rerekē a te ao Māori tēnā i te ao Pākehā, koia tēnā i pū ai ngā riri i ēnei iwi e rua, ā, ko te whakaaranga o te Kīngitanga te hua o tēnei āhua (R. Joseph, homai ā-ringa, 8 Ākumahana, 2016). Nā Joseph (2011) hoki te whakapae “Culture informs and legitimises conceptions of self, of social and political organisation, of how the world works and of how the individual and group appropriately work in the world” (p. 8). Nō reira, ko tāku, he whakawhenua i te taura whiri o te ahurea Māori hei toko ake i tāna ahunga whakawaho. Heoi anō, hei whakarāpopoto kau, tupu whakarito ai ōku whakaaro i te ao Māori, mā tēnā titiro ērā whakaaro e pokepoke, e romiromi.

Toi pūtaketake mai te takere o tēnei rangahau nō roto i ōna tīmatanga, nō ngā iwi Poronīhia. Tītaia ai pea te urupounamu, he mātauranga Moana nui ā-Kiwa ēnei, nō muri mai ka mātauranga Māori mai ai? He pātai tītai kau kei te poti o te ngutu, tēnā, whakatārewahia ake ki te hirikapo mō te wā. Heoi anō, he aha hoki te mātauranga Māori? Tēnā, mehemea, e tirohia ana te mātauranga Māori me te whakamahinga o te kaupapa nei i roto i ngā wā o mua, Royal (2009) me anga atu te titiro ki ēnei kaupapa e rua hei whakatuwhera i te mātauranga Māori “The ‘totality’ of Māori knowledge – an encompassing term and the knowledge derived from an atua Māori, possessed by a tohunga Māori” (p. 22). Koinei ētehi o ngā whakaaro ka puta ina kōrerotia te kaupapa nei, mātauranga Māori. Hei tā Royal (2009) anō:

On most occasions, however, Mātauranga Māori is simply ‘Māori knowledge’ – distinctive knowledge created by Māori (usually) in history and arising from their living circumstances, their worldview and their experiences. Occasionally, mātauranga Māori means some kind of special knowledge, something distinctive, perhaps profound, that was held only by special people. (p. 22)

He nui ngā whakamārama rerekē a te Māori tonu mō te kaupapa nei, ‘mātauranga Māori’. Ka nui te tautoko i tā Royal i kī rā, kei ētehi wā, ko te whakamahinga o te kupu ‘mātauranga Māori’, ko tōna aronga ‘the totality of Māori knowledge - an encompassing term’. Hei kinaki ake, kia tirohia ngā kupu i tuhia e Tā Āpirana Ngata, i te 9 o Hakihea, i te tau 1900, ka tāngia ki te niupepa o Te Pīpīwharau. I taua reta rā, ka kitea iho te ‘mātauranga Māori’. Tāna e mea nei:

I pēnei ake ai te whakamārama kia ea ai tēnei pātai, ki hea tuku ai te kupenga, ki hea hao ai te rangatahi? Ko te whakautu, hei waenganui, kaua hei ngā taunga tawhito i te wā o te Māoritanga, kaua hei ngā taunga hou rawa o te Pākehā, engari, hei waenganui, kei reira te mano o te ika e pōrangirangi noa ana. Ko ngā tohunga hei hao i taua waenganui nā, ko te rōpū i whakataupuria i te mātauranga Pākehā, i te mātauranga Māori. Kei runga i a rātou te kupu nei, ‘E hao rā e te rangatahi’. (Ngata, 1900, i roto o Royal, 2009, p. 24)

Te āhua o te whakatakoto o te kōrero a Ngata, ānō, ko te mātauranga Māori, ehara i te mātauranga kotahi nei i roto i te ao Māori. E taea ai te kī, tēnā pea, ko te katoa atu o ngā kura, o ngā mātauranga katoa e tau ana ki raro i te kākahu e kīia nei ko te ‘mātauranga Māori’. Hei tā Royal (2009):

Ngata’s symbolism employs the ancient idea of fishing and fishing nets. It is a powerful symbol which speaks to our experience of searching for knowledge and understanding. The sea represents both the source of life and the abode of knowledge...Ngata’s wording suggests that it is the fishing ground itself that is called ‘mātauranga Māori’. This is a universal set of terms acting much like a fishing ground in which many species (the contents of mātauranga Māori) can be found....We can conclude by noting that

Ngata uses the term ‘mātauranga Māori’ in an encompassing way, to denote a complex body of knowledge. It does not tell us about the kinds of knowledge we can find within mātauranga Māori (the kinds of fish in the fishing ground). His key purpose is to assert that this fishing ground – this body of knowledge – exists. (p. 24)

Kia tirohia tērā atu whakaaro, ko te mātauranga he mea hua mai nō tētehi atua Māori “knowledge derived from an atua Māori” (Royal, 2009, p. 22). I ngā tau 1900, ko te tikanga whānui o te kupu ‘mātauranga’ i mōhiotia ai e ngā Māori o Ōtaki i aua tau, koia tēnā, ko ngā karaipiture o te paipera tae atu ki te mātauranga Pākehā. Nā, kei roto i ngā kōrero a tētehi tupuna o Ngāti Raukawa, a Kipa Roera Te Ahukaramū (1915) i roto o Royal (2009) e takoto ana tētehi whakatauiratanga o te kōrero ‘mātauranga Māori’. Hei tāna:

Kaore he whare karakia penei me Rangiatea te hanga i Niu Tirenī i te Ao katoa ranei na te mana na te mātauranga Māori ake i hanga ko Rangiatea e tu nei hei pupuri hei tiaki ma nga uri a Raukawa a mo nga wa katoa i tenei Whare miharo. (p. 25)

E whakapae ana a Royal, ko tā te kōrero nei, he whakatauirā i te huringa o te wā, he tupu hou, i te mea, ko te aronga kē o te whakamahinga o te kōrero ‘mātauranga Māori’ i konei, he whakarerekē i te mātauranga Māori i tō te mātauranga Pākehā. Ko tō Royal (2009) whakaaro anō:

Having discovered this historical association of ‘mātauranga’ with biblical knowledge, we can ‘read into’ Kipa’s statement to reveal another layer of meaning. That is, if mātauranga’ refers to biblical knowledge, then ‘mātauranga Māori’ refers to a kind of knowledge comparable in nature, quality and importance (mana) with biblical knowledge, but sourced in a non-Christian deity. Biblical knowledge is considered to be a sacred knowledge whose source is God ‘himself’, brought into our present reality through the power of the written word. Kipa is saying that his ancestors too possessed knowledge of special power and mana, knowledge that was singularly responsible for the establishment of Rangiatea in Ōtaki – a church lauded by Māori and Pākehā alike. (p. 26)

Kāti, i roto i te tuhinga nei, ko te mātauranga Māori tēnei, ko tōna katoa atu o te mātauranga whakatere waka, he wāhanga hoki tēnā nō roto i ngā kete o te mātauranga i tīkina ai e Tāwhaki, e Tāne. Otirā, i heke mai ēnei mātauranga i ngā mahi i whakatutukingia e ngā tūpuna Māori i runga i ō rātou waka hourua. Nā reira, e taea te kī, kua eke te mātauranga whakatere waka i tā Royal e whakapae nei, inā rā, he mātauranga Māori ngā kai kei tēnei rangahau.

## **1.9 Te Rangahau**

E puta ai he oranga ki te ao, e mea ana te kōrero, uia te pātai ka hua ai he whakautu, rangahautia ka mārama ai te titiro, tukia ka huaki ai te tatau, koirā te āhua o te rangahau. He mea nui te āta rangahau, ahakoa ko wai te iwi, nō whea rānei taua iwi, mā te āta rangahau, ko te tikanga, ka puta he rongoā hei whakatutuki i ngā kaupapa, hei turaki hoki i ngā taero a Kupe e hau ai te ora ki aua kaupapa a te kairangahau. Heoi anō, me mārewa ngā hua o te rangahau ki ngā kōtiritihi e tika ana, kia whai hua ai. Tuatahi, ka māpuna ake te pakirehua, he aha te rangahau? Ka huri ai ki te kohura i ngā āhuatanga o te rangahau Māori.

I ngā tau huhua e noho nei te Māori ki tōna ao, ki runga i tōna whenua ake, ko ia hei kai mā te pākiki o te hunga rangahau Pākehā. Engari, tēnā te huri o te wā, kua puta te reo taurikiriki o te Māori kia pāorooro i ngā parikārangaranga o te ahurea rangahau, ka riro kē nā te Pākehā i whakairo ngā rauawaawa o te waka.

Kua roa te wā e ngāruerue nei te hītōria o te ‘rangahau’ a iwi kē i roto i te ahurea Māori. Ko te puta tēnā o ngā mamae me ngā whakahāweatanga i roto i ngā tau i raro i te maru o te ‘rangahau’. Mai anō, ko ngā hītōria a te iwi Pākehā, nāna te iwi Māori me tōna ahurea i kōrero, he mātai kē tāna i te ahurea Māori mā roto i ōna wāriu ake, i tōna ahurea ake me te titiro a tēnā ahurea ki te ahurea Māori. E roa nei ngā tau kua noho a Ngāi Māori hei take ketuketu mā te hinengaro tauiwi, inā, ko te hunga mātauranga tikanga tangata te hunga i tirohia e rātou te ahurea o te Māori, kātahi ka hē kē atu ngā tuhituhi ki tā rātou i rangahau ai, ki tā rātou i whakapono ai.

E mea ana a Marsden i roto o Royal (2003) e niho kore ana te titiro mai a te hunga mātauranga tikanga tangata nei ki ngā tikanga o te ahurea Māori, nā te mea, ko tāna

noa iho, he mātai nō waho ki roto i te ahurea Māori, kāore ōna pānga ā-whakapapa, ā-hononga ki te hōhonutanga o te ahurea:

Only an approach which sets out to explore and describe the main features of consciousness in the experience of the Māori offers any hope of adequate coverage. For the reality we experience subjectivity is incapable of rational synthesis. This is why so many Māori react against the seemingly facile approach of the foreign anthropologists to their attitudes, mores and values, and the affective states of mind which produce them...The only way lies through a passionate, inward subjective approach. (pp. 22-23)

Ahakoā, he Māori ahau, e tika ana mā te Māori anō ōna papa tatau tapu e rangahau, e kōrero, e whakapuaki hei titiro mai mā ngā iwi tauīwi o waho i te ahurea Māori. Hei tā ētehi, he ngoikoretanga, he painga hoki te rangahau kaupapa i roto i tōu anō ahurea, inā rā, ko koe te kaupapa rangahau, ā, ko koe anō te kairangahau i a koe anō. Mō tēnei tuhinga, he painga kē te hua ka puta, e aromatawaitia nei tēnei āhua e Tā Marsden i roto o Royal (2003) me taku tino tautoko i tāna e whakapae nei:

The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach. That is more likely to lead to a goal. As a person brought up within a culture, who has absorbed the values and attitudes of the Māori, my approach to Māori things is largely subjective. The charge of lacking objectivity does not concern me; the so-called objectivity some insist on is simply a form of arid abstraction, a model or a map. It is not the same thing as the taste of reality. (p. 2)

Tērā te hunga rangahau e tohe rā, kāore e tika kia riro mā te tangata o tōna ahurea anō e kawē āna ake rangahau i runga i te whakaaro, he whāiti te titiro a te tangata, nōna te ahurea e rangahaua rā e ia i roto. Engari, mā te āta mōhio o te tangata ki ngā takarangi o tōna ahurea e taea ai ngā hōhonutanga o taua ahurea. I a au e whakaaro nei ki tēnei āhuatanga me tēnei rangahau, ka whakawhirinaki atu ki tā Marsden i runga ake nei me tā Linda Smith (2012), tāna whakahau e mea nei, he ‘insider/outsider’:

...there are a number of ethical, cultural, political and personal issues that can present special difficulties for indigenous researchers who, in their own communities, work partially as insiders, and are often employed for this purpose, and partially as outsiders, because of their Western education or because they may work across clan, tribe, linguistic, age and gender boundaries. (p. 5)

He Māori ahau ki Te Whare Wānanga Pākehā, he kaumoana anō hoki ahau nō roto i te rāngai whakaterere waka e mahi nei i roto i tēnei kaupapa rangahau Māori. E kore e taea te āta whakatakoto i ngā hāpai kura o te rangahau nei mā roto i te titiro a Tauīwi me ōna tūāpapa whakaaro.

### **1.10 Tā Te Pākehā Rangahau i te Māori**

Ki tā te Pākehā, tāna rangahau, he haere ki roto i iwi kē, ka rangahau haere i aua ahurea, me ana tikanga, kei te meatanga ake, ka whai huarahi mā roto i te rangahau hei pēpehi i taua iwi kia noho ai ko tōna mana ki runga i tētehi iwi. Hei tā Smith (2012):

Research is one of the ways in which the underlying code of imperialism and colonialism is both regulated and realized. It is regulated through the formal rules of individual scholarly disciplines and scientific paradigms, and the institutions that support them (including the state). It is realized in the myriad of representations and ideological constructions of the other scholarly and ‘popular’ works, and in the principles which help to select and recontextualize those constructions in such things as the media, official histories and school curricula. (p. 8)

E roa nei te wā e rangahaua nei ngā iwi taketake o te ao e te Pākehā. Hei tā Ka’ai (2010) mō te rangahau a te Pākehā i ngā iwi taketake, tāna e mea nei:

This is a common theme that runs through the experiences of many Indigenous peoples who have been victims of colonisation. Often (not always) the research that is conducted by those outside of the culture, is done from a position of power and the results of the research are tainted by

the cultural lens of the researcher rather than being a true representation of the Indigenous culture. (p. 24).

Hei tā Ranginui Walker (1985) i roto o Mahuika (2012) e mea nei ia, ka rite te Māori ki te karetao, kei te kapu o te ringa te Māori o te kairangahau Pākehā hei rāwekeweke māna:

Māori education has become the hunting ground of academics as neophytes cut their research teeth on the hapless Māori. It has the advantage that Māori are in the subordinate position with little or no social power to keep out the praying Pākehās. Furthermore, being marginal to the social mainstream, Māori are not in a position to challenge the findings of public research, let alone the esoteric findings of academic elites. (pp. 1-2)

He mana tō te mātauranga, he mana hoki tō te rangahau. I te mutunga iho, ko te ngako o te rangahau i roto i te ao rangahau, he pupuru i tētehi mana, ā, koia tēnei te āhua i āhei ai te Pākehā ki te whakapākehā i te Māori ki roto i tōna ahurea. Ko te whakahau a Te Awekōtuku (1991) e tautoko nei i tēnei tū whakaaro “Research is the gathering of knowledge – more usually, not for its own sake, but for its use within a variety of applications. It is about control, resource allocation, information and equity. It is about power” (p. 13).

### **1.11 Te Rangahau Māori**

Ki tōku whakaaro, ko te rangahau, te whai a te tangata i tētehi/ētehi hua hei rongoā i te/ngā pātai e puta ai he oranga ki tōna ahurea.

E mea ana a Linda Tuhiwai Smith i roto o Pihama me Southey (2015) he rerekē ngā āhuatanga o te rangahau kaupapa Māori, tēnā i te rangahau Pākehā, ko tāna e mea ana:

Kaupapa Māori Research is research by Māori, for Māori and with Māori. It is very different, in my mind, from other forms of research in which Māori may participate but over which we have no conceptual, design, methodological or interpretative control. (p. 47)

Hei tā Linda Tuhiwai Smith anō (i roto o Pihama me Southey, 2015) e tū rangatira motuhake nei te rangahau kaupapa Māori, kāore ōna mana e heke i tō tētehi kē, inā rā, kāore ōna āhua i rāweketia kia pai ai te noho ki tō te Pākehā tīrewa rangahau, ko tāna e mea ana:

Kaupapa Māori assumes the existence and validity of Māori knowledge, language and culture and asks a simple set of questions:

- (i) What research do we want to carry out?
- (ii) Who is that research for?
- (iii) What difference will it make?
- (iv) Who will carry out this research?
- (v) How do we want the research to be done?
- (vi) How will we know it is a worthwhile piece of research?
- (vii) Who will own the research?
- (viii) Who will benefit? (p. 47)

Hei tautoko ake i te whakapae a Linda Tuhiwai Smith, e ai ki tā Graham Smith i roto o Smith, (2012) e roa nei tāna tuhituhi mō te kaupapa nei, tāna e mea ana:

Kaupapa Māori research;

- is related to ‘being Māori’;
- is connected to Māori philosophy and principles;
- takes for granted the validity and legitimacy of Māori, the importance of Māori language and culture; and
- is concerned with ‘the struggle for autonomy over our own cultural well-being’. (p. 187).

Ko ētehi o ngā mamaetanga i pā ai ki te ngākau Māori, ko ngā tikanga Pākehā o te rangahau, arā, ki tā te Māori titiro, ko ngā hua ka puta i te rangahau Māori, me hoki ki te hapori Māori, whānau, hapū, iwi. Tā te Pākehā, ka riro kē te mana o aua rangahau i te kairangahau, ko ngā hua ka puta hei painga mōna ake. E whāia ana tēnei titiro e Te Awekōtuku (1991):



...the researcher (either as anthropologist, historian, sociologist, demographer, educator, or whatever) was deemed accountable only to her/himself and possibly to the sponsoring institution, corporation, or government agency; this view is now considered outmoded, and certainly in the Māori arena, is no longer tenable. (p. 13)

Ka whakaū anō a Te Awekōtuku (1991) i tāna titiro kia whai hua ai te hapori whānui, ā, kia noho ko tērā taumata whakaaro ki te kōtīhitihi o te hinengaro, ko tana whakahau:

It is also vital that the knowledge gained from research benefits the community; this may be a sensitive area in academic undertakings, but in policy directed research, the activity itself should have value and relevance to the people studied. The collective interest subsumes the individual's; in policy directed activity, the community's interest should have highest priority; the collective interest should subsume the agency's. (p. 14)

E tautoko ana hoki ngā kōrero a Linda Tuhiwai Smith (2012) me whai hua te rangahau hei oranga mō te hapori, kia puāwai ngā hua o te mātauranga Māori ki tua i te pae tawhiti. Tāna e mea nei:

Most research is produced on the basis that it will contribute to something greater than itself, and that it adds value to the society for the future...research exists within a system of power. What this means for indigenous researchers as well as for indigenous activists and their communities is that indigenous work has to 'talk back to' or 'talk up to' power. There are no neutral spaces for the kind of work required to ensure that traditional indigenous knowledge flourishes; that it remains connected intimately to indigenous people as a way of thinking, knowing and being; that it is sustained and actually grows over future generations. (p. 266)

Mōku ake, ko te tikanga o te mahi rangahau, e paihere nei ki te rangatiratanga o te hapū, te iwi rānei kia tiketike ai te mana o te iwi, whakahirahira ki runga; ka whai hua ko te hapori whānui, kāore i te whakamanamana i te tangata kotahi, engari kē, hei painga mō te iwi.

Heoi anō, nā wai, kua pahure te wā i ngā tau huhua, ā, kei te rangi nei, kua tupu kia rea te rangahau Māori i roto i ngā Whare Mātauranga o te Pākehā, e whātoro whānui ana ōna aka ki ngā hinengaro o te iwi rangahau ki ēnei whare mātauranga Pākehā. Ahakoa tēnei puāwaitanga mō te rangahau Māori, korekore rawa i pēnei i ngā tau kua pahure, he hopo nō te hinengaro me te ngākau o te Māori ki ngā take matua e rua nei. Ko tētehi, ko te noho a te tikanga, hātepe Pākehā hei whārikitanga mō ngā kaupapa Māori. Tētehi anō, ko ngā hua i puta i ngā rangahau i raro i taua hātepe, kāore i tutuki ki ō ētehi Māori whakaaro. Nā ngā hātepe tīkokikoki nei ka huri ētehi Māori ki te whakatakoto tikanga rangahau hei rongoā i ēnei āhua, hei whai hoki mā te iwi rangahau e whai ai i ngā kaupapa rangahau Māori. Ko ēnei tikanga rangahau, he hua nō te tikanga Māori. He nui tonu ngā tikanga rangahau kua puta i ngā tau rua tekau kua pahure, kia tāmirotia mai a Ngāhuia Te Awekōtuku (1991) e whakahau nei:

1. A researcher's responsibility, when working with people, is to the people themselves. This responsibility transcends sponsors; these individuals must come first.
2. The rights, interests and sensitivities of the people studied must be acknowledged and protected.
3. Wherever possible, consent of the people studied should be sought and confirmed before the project begins.
4. The aims of the investigation should be conveyed as clearly as possible to the people studied; as should the anticipated outcome of such an investigation.
5. The people studied have an absolute right to know what will become of the information they have volunteered, and its possible use and application.
6. The people studied have an absolute right to exercise control over the information they have volunteered; the right to control it, restrict access to it, or, withdraw it from the actual project findings.
7. All research findings should be made available to the general public; only in matters of supreme cultural sensitivity should this access be denied; and only in close, genuine consultation with the participants who have volunteered that information.
8. Informants studied have a right to remain anonymous.

9. Researchers must not exploit informants, or the information volunteered for personal gain or aggrandisement. (pp. 17-18)

Hei whakaū anō i te tūāpapa o te rangahau kaupapa Māori e whakamārama nei a Linda Tuhiwai Smith (2012) i ētehi tikanga tiketike hei ārahi i te kairangahau Māori:

- aroha ki te tangata (a respect for people)
- kanohi kitea (the seen face; that is, present yourself to people face to face)
- titiro, whakarongo ... kōrero (look, listen ... speak)
- manaaki ki te tangata (share and host people, be generous)
- kia tūpato (be cautious)
- kaua e takahia te mana o te tangata (do not trample over the mana of the people)
- kaua e māhaki (do not flaunt your knowledge). (p. 124)

Ka haere tonu ngā kōrero a Linda Tuhiwai Smith (2012) e mea nei “these sayings reflect just some of the values that are placed on the way we behave” (p. 124). I whakawhānuitia e Linda Tuhiwai Smith rāua ko Fiona Cram (2001) ēnei tikanga e whitu i roto i ana kōrero e tautoko ana i te kouniga me te tōtika o te rangahau kaupapa Māori. Nā ēnei arotake whakahirahira a Smith, kāore e kore, kua whānui kē atu te māramatanga o te hunga rangahau kaupapa Māori ki ngā momo whai pānga mai o ngā tikanga i roto i te rangahau kaupapa Māori.

### **1.12 Te Mahere Rangahau**

Ko tā Tāwhaki, ko tā Tāne rānei te taumata tauira hei tohu i ngā ara tiatia i whakaterea ai e au i roto i te wā e rapu ana i te rae whenua, arā te kohikohi kōrero. Nā reira, ko ngā mātauranga katoa o tēnei tuhinga, he mātauranga Māori, i runga i tā Royal, i ahua mai i roto i te kauwhanga o te kaupapa Māori, i rite ai te ia o te whakaaro ki tā Marsden (2003) rāua ko Smith (2012). Hāunga ōna taketake i roto tonu i te ao Māori, ko ōna toronga ki ngā mātauranga o te ahurea kaumoana o Aotearoa tae atu ki te Moana nui a Kiwa. Nā taku whakapapa Māori me taku hono ki roto i te rāngai kaumoana o Aotearoa i taea ai ngā mahi nei ki te taumata e tika ana, hei tā tēnā ahurea e mahi nei au i roto.

E toru ngā aka i pikitia ai e au hei whakairo i te rangahau nei. Tīmata tuatahi ake i roto i te whārangi pukapuka. I ngā rautau kua mahue ake nei, te nuinga o ngā kōrero i puta mō te whakatere waka mā te taiao, kei ngā pukapuka e takoto ana. Ko te maha o ngā ringa rēhui, nāna i whao aua kōrero, he tauīwi. Ka noho ko te pukapuka hei hau kōrero i hākiritia ai ki te rā, i a au e tātari iho ana i ngā kaupapa amaru me ngā wāhanga kōrero e hāngai mai ana ki tēnei rangahau. Tā Rewi (2005, p. 7) e mea ana, i noho mātāmua kē te waha kōrero, ā, ko te pukapuka i mātāmuri i roto i āna mahi, ahakoa taku tautoko i taua whakaaro, “ko te reo te waka o te whakaaro, ko te reo te aho ki te ao Māori”, me taku hiahia hoki kia pērā tahi āku mahi rangahau, engari, kāore i rite. Te take hoki, ko ngā kōrero onamata i hiahiatia kia mau i a au mō te whakatere waka mā te taiao, kua mimiti kē te tai o te iwi mōhio ki aua kōrero e taea te whakatakoto ā-waha mai. Te iwi mōhio Māori ki ngā takarangi katoa o te mahi whakatere waka mā te taiao, kua riro i te tai awatea, waiho mai ana ko ngā ōhākī tuhituhi a te rau tauīwi hei whāngai ake i te pākiki o hirikapo Māori. Ahakoa tērā, e whakapono ana au, he mōmona tōnu te pātaka mātātuhī i te nui o ngā tīwhiri, ngā tohu me ngā kura huna mō te mātauranga whakatere waka e takoto ana i ngā kōrero tuku iho; i te karakia, i te tauparapara, i te waiata. E tāria ana te wā kia kohurahia. Wāhi rua ana aku tangi aroha mō tūpaengarau mā me ā rātou kōrero whai tikanga, whakapā wairua i te huna kōkōuri, i te huna kōkōtea.

### **1.13 Te Mātātuhī**

Me mihi ka tika ki ngā ringa tuhi Māori, nāna i para te huarahi hei whai mōku i roto i te kaupapa ‘waka’. Ko Rāwiri Taonui (1994), ko Te Taka Keegan (1996), ko Paul Tapsell, ko Wayne Ngata me te mātanga rangahau, wahine ngākau Māori a Anne Salmond. Ko rātou ngā ringa tuhi Māori e whakairo ana i te whārangi ki ngā momo kaupapa o te waka. Me mihi hoki ki te uri o Maikoronīhia, a Vincente Diaz me te tohunga kōkōrangi, a Rangi Matamua (2017) e amokura ana i te reo o ngā whetū i pōpōroa ki te huna kōkōuri, kua mārāma taiahoaho anō. Kei whea mai!

Heoi, ko te aroha ake o te ngākau, te tini o ngā pukapuka ārahi waka mā te taiao, he mea tā kē e tauīwi. I āta rapu au i ngā pukapuka katoa e pā ana ki te whakatere waka mā te taiao ki te Moana nui a Kiwa. Ahakoa pēwhea, torutoru rawa ngā tuhituhinga reo Māori i tāngia. Ko ērā noa iho a te hunga i runga ake nei. Ka aroha hoki te mātauranga o kui mā, o koro mā. He wero nui tēnei, nā te mea hoki, ko te Pākehā

tēnei, ko te ‘outsider’ nāna i kohikohi ngā kōrero a ngā iwi taketake o Poronīhia e pā ana ki te whakatere waka, ka tātaria ēnei kōrero mā ōna kanohi ake (Smith, 2012, p. 138). Ko tāku, he āta pānui ake i aua kōrero me te mau tonu ki tāku i whakaaro ai, i whakapono ai. He mea nui kia mau i a au ōku karu Māori, i a au e ketuketū nei i ngā kōrero, nā Tauīwi i rangahau.

#### **1.14 Te Mātākōrero**

Ko te kōrero ā-waha tētehi huarahi o te tuhinga nei e taea ai te whakapūmau i te ngako o te pātai matua o te rangahau mō tēnei kaupapa. Ahakoa pēwhea, mā te kohikohi kōrero ngā pātai e whāngai kia kitea ai he rongoā rānei ki tā te kairangahau e whai rā. Kāore hoki i rerekē i konei. I mua i ia hui uiui me te kāhui manu, i whakamāramahia e au ōku hiahia ki ngā pūkōrero katoa i uiuitia i runga i te kaupapa. Nō muri atu, ka tuari iho i ngā pēwheatanga mō te rangahau nei kia mōhio ai rātou, he aha rawa aku wawata, he aha hoki te kaupapa e mahingia nei e au. Nō te whakaaetanga ki taku pōwhiri, kātahi ka whakaritea te wāhi uiui. Ana, ka riro nā rātou tonu i tohu mai te wāhi hui me te wā hoki i hui ai. Ko te nuinga, he whakahaere hui ki tō te manu kōrero kāinga ake, ki tōna wāhi mahi rānei. I ētehi, he haere kē ki ō rātou kāinga i waho atu o Kirikiriroa, inā rā, ki Tauranga, ki Whakatāne hoki. I ētehi, he tūhono mā runga i ngā parirau o te hangarau whakawhiti kōrero o te *Skype*.

#### **1.15 Te Kāhui Manu Tahi**

Ko te ‘kāhui manu tahi’ taku karangatanga mō te rōpū pūkōrero. I tīmata taku whāpuapua kōrero mō te rangahau nei i roto i te whakaaro, ko wai mā ngā whare pupuru kōrero mō te whakatere waka? I tua atu i ngā pukapuka pupuru kōrero, kotahi tonu te rangapū e matatau ana ki te whakatinana i tēnei mātauranga, ko te hunga kaumoana tonu e whai ana i ngā mahi whakatere waka o te rangi nei. Nā runga i ōku ake hono i waenganui i ngā tāngata matatau nei ki te mātauranga whakatere waka i māmā ake ai taku whakapiri atu ki ngā pūkōrero i whakaae mai ki taku tono uiui. Hāunga tērā, nā ngā take o te wā, kāore ētehi o ngā pūkōrero i wātea kia uiuia. Ko tētehi o aku manu tahi, he tohunga ‘*pwo*’ ia. Ko te *pwo*, he tikanga whakaputa pia ki roto i te rāngai amaru, tohunga whakatere waka. He tikanga whakatere waka tēnei nō Maikoronīhia. Kei te upoko tuarima te roanga atu o ngā kōrero mō te *pwo*. Tērā anō tētehi tokorua o aku manu tahi, he tohunga

whakatere waka, nō ngā tau tata nei i eke ai ki te karangatanga, tohunga. Ko tētehi anō, he mātanga reo, he hue tatakī mō ngā hītōria o Tainui waka, ngā pūrākau, me ngā kaupapa tini makehua o te ao Māori. Ko te toenga, he kaihautū, he pia hoki i raro i ētehi tohunga whakatere waka, e whakapakaritia ana ki te wānanga.

Ko ngā paearu, nāna au i taki ki te whiriwhiri i aku pūkōrero, tuatahi, he Māori, me taunga hoki ia ki te whakatere waka, ā, he niho roa i roto i tēnei mahi, arā, he maha ngā terenga nui tawhiti, kua oti kē i a ia. Tuarua, me mārama rawa ia ki te mātauranga whakatere waka. Tuatoru, kua whātoro ia ki ngā whaitua moana o Poronīhia i te kaupapa waka, kua ākona ia ki reira, kua noho rānei ki reira i te taha o ngā tohunga whakatere waka o taua wāhi.

Ko te pōuri o te ngākau, kei whea rā ngā kaumātua ake o te iwi Māori e pupuru ana i ēnei momo kōrero? Kaua noa ngā kōrero tuku iho mō ngā waka tūpuna, engari kē, ngā kōrero e tohu ana i te whakatinanatanga e taea te whakatere i tō waka mai i tētehi moutere ki tētehi mā roto tonu i te matatau ki ngā whakaaturanga o te taiao. He mōhio ki te pānui whetū, he mōhio ki te pānui wai me ōna neke, he mōhio ki te pānui kapua, he mōhio ki te pānui hau, he mōhio ki te pānui i a Tama-nui-te-rā, he mōhio ki te pānui i ngā tohu o te marama, he mōhio ki te karo i ngā taero a Kupe. Tāku e whakapae nei, ko Hekenukumai Busby anahe tēnā. Ko te kininga o te ngākau, i roto i ōku haere i ngā tau, kua kite ā-kanohi au, kei te tupu tētehi reanga kaumoana, whai reo Māori, whai tikanga Māori, matatau ki te mātauranga whakatere waka.

### **1.16 Ngā Iwi o te Kāhui Manu Tahi**

Nō ngā iwi o te motu ngā manu tahi i whakaae mai kia uiuitia e au mō te rangahau nei. Ko te take i pēnei ai, ehara i te mea, kotahi te iwi puta noa i te motu e mau nei i a rātou te mātotorutanga o te mātauranga whakatere waka. Tērā ētehi mātauranga Māori o te iwi Māori e taea te kī, kei a mea iwi te hōhonutanga o tēnā kaupapa, kei a mea iwi te whānuitanga o tērā kaupapa, kei te ora tēnā mātauranga i roto i tēnā iwi. Kua kore e taea te pērā me te mātauranga whakatere waka. He tohu rānei tēnā o te waimehatanga o te mahi whakatere ka pā kino ai ki ana mātauranga i roto i ngā iwi? He tohu rānei i te whanake a te iwi Māori ki ōna whenua me tōna taiao i Aotearoa? He tohu rānei i te kaha tahuri o te iwi Māori ki ngā rākau a te Pākehā e

kōrerotia nei i mua ake nei? He tohu rānei i te whakarere a te iwi Māori i ēnei mātauranga ka huri ai ki ētehi mātauranga kē o tōna ao, ki reira whakapau ai i ōna kaha? Wai ka hua, wai ka tohu. Katoa ērā take e tirohia i ngā whārangi i muri ake nei.

### 1.17 Ngā Wero

Ahakoā ōku hono ki roto i te rāngai whakatere waka, he wero tonu i puta kia riro mai i a au ētehi manu tahi mō tēnei rangahau. Hāunga ngā uiuinga ki ētehi o aku pūkōrero i kore ai e tutuki i ngā āhuatanga o te wā, he take anō hoki ki ōku whakaaro. He torutoru noa nō ngā tāngata matatau e mōhio pū ana ki te hōhonutanga o ēnei mātauranga, ā, kua noho he urutapu ki aua mātauranga, kāore anō i puaki mai hei mōhiotanga mā te iti me te rahi o te iwi Māori. I roto i tana urutapu, kua āta purutia e ngā reiputa o te mōhio ēnei kura, tē tukua noatia ai ki a wai, ki whea rānei. Anō nei he rāhui kei runga i te mātauranga nei, e purutia ana e te tokoiti, ki konā pūkai atu ai, kaiponutia atu ai. He aha i pērā ai? Ka roa te whakaaro e tūtakarere ana ki te whakautu ki tēnā pātai. Tētehi take e whakaarohia ana e au, ko te mātauranga whakatere waka, koia tēnā tētehi wāhanga o te ao Māori e tauria ana ki ngā whakamīharotanga o te hirikapo. Anō he maruāpō, he kapo rongo kau rānei nā te taringa, he kite noa rānei nā te karu i te tānga pikitia. Ko te manako, mā tēnei rangahau ētehi o aua kura huna e whakaahua hei mōhiotanga mō te hunga hemokai ki a ia.

### 1.18 Ngā Upoko

I roto i te upoko tuarua, ka mātū te waka. Ka whakarewaina ngā rā ka tere ki tai, ko tōna terenga, he hoki ki ngā rangahau, ki te Hawaikitanga o ngā iwi Poronīhia, ngā kōrero pūtaka o aua iwi. Ka āta tirohia ngā rangahau mō te hekenga o ngā iwi Poronīhia i Āhia ki te tonga mā rāwhiti, tau ki ngā motu o te Moana nui a Kiwa. Ka āta tirohia hoki te takiwā o te wā i tau ai rātou ki roto i te moana nei me ngā tohu e whakaū ana i aua kōrero, pēnei i ngā iwi *Lapita* me ana taonga. Ka herea te puna o tēnei upoko ki ngā rangahau mō runga i te horapa o ngā iwi ki te rāwhiti me te uru o Poronīhia.

I te upoko tuatoru, ka huri te ihu o te waka ki tā Kupe i ōhākī ai, arā, te ahunga mai o ngā Māori ki Aotearoa. Ka tirohia te kōrero tuku iho me te hītōria ā-waha a te Māori, ko ngā pātaka pupuru i te mātauranga o te Māori. Ka matapakihia ngā waka tūpuna i whakawhiti ai i Poronīhia ki te rāwhiti, ki Aotearoa, tae atu ki ngā momo kōrero ‘ngā waka e whitu’ i pakiwaitarahia ai e te Pākehā i mua.

I te upoko tuawhā, ka āta horahia ngā mātauranga whakaterere waka me te whakatinanatanga o aua mātauranga. Ka tirohia hoki ngā huarere o Poronīhia me ōna whakapātaritari ki te whakaterere waka. I muri mai ka aro atu ki ngā ākinga ngākau i hiahia ai ngā tūpuna ki te rapu whenua hou. Hei whakakapi i tēnei upoko, ka whakamau te titiro ki te tāheketanga o te mātauranga whakaterere waka i Poronīhia, tatū mai ki Aotearoa.

E rua ngā wāhanga matua i roto i te upoko tuarima. Ki konā, kua tūria e au te uma o te takere i tēnei tuhinga kairangi. I te wāhanga tuatahi, ka whakatakotohia ngā kaupapa matua e toru nei; te aranga ake o te mātauranga whakaterere waka i Poronīhia ki Aotearoa; ngā kaikōkiri i te kaupapa whakaara; me ngā waka hourua o te ao hurihuri. I te wāhanga tuarua, kua urutomokia e au ngā riu o te waka, arā, ko ngā pūtoi kitenga o taku rangahau. Ka horahia ngā whakaaro o te kāhui manu tahi hei aromātai māku kia kohurahia ngā take nunui i puta i aku hui uiui o te rangahau me te kāhui manu tahi. Ka kitea i konā, ngā wero me ngā rongoā mō ēnei take matua mō te mātauranga whakaterere waka i ēnei rā, me te pānga mai ki te whanaketanga o te ahurea Māori.

I te upoko whakamutunga, ka auraki mai te titiro ki te upoko tuatahi mō tōna wā poto hei whakatairanga i te pātai matua i whakatakotohia e au. Ka horahia aku pūtoi whakaaro mō ngā kitenga i puea ake ka tāpaea ai aku kupu whakahau hei urupare i ngā take whakahirahira nei. Hei kapinga kōrero māku, ka whakapuakina e au ētehi whakaaro whakamutunga mō ngā wero i rongo ai au i tōna wā.

### **1.19 Whakakapi Upoko**

Kua rumakina taku pātai matua ki tai e hautū nei i te rangahau. Kua horahia hoki ētehi atu pātai, hei wānanga māku, hei whakautu māku. Kua āta wānanga tēnei upoko i tēnei mea, te mātauranga Māori, te rangahau, me te rangahau Māori. Ki tua



atu, kua whakatakotohia taku mahere rangahau hei whakahiato i ngā kōrero whakaū i tāku e whakapae nei. I horahia atu nei ngā upoko me ngā wāhanga o te rangahau e tutuki ai taku kaupapa. I roto i te upoko tuaono, ka auraki mai anō te titiro ki te upoko tuatahi nei, kia tūria anōtia te uma o te takere o tēnei tuhinga kairangi, ki konā ngā punga whakawhenua whītikina ai ki te here taniwha kia ū, kia ita.

*Kia mau te kakau o te hīrau, he waka tipairua, he waka toiererangi!*

## Upoko Tuarua

### Tapatapahau, Tapatapahau!

Kua kotia pū o Tāne, kua oti ōna wāhanga katoa te whakairo. Ngā kupu o te karakia i runga ake nei, he tō i te waka kia mānū ki tai, ka tere. Koinei te terenga o te waka rangahau ki moana nui, ki moana roa!

#### 2.1 Kupu Whakataki

Ko te upoko e whai ake nei, he wānanga i ngā pūtake o te whanaketanga mai o ngā iwi, nāna ngā motu o Poronīhia i whakakāinga, ka utaina te karangatanga ki runga ki a rātou, he iwi Poronīhia. Ko te pātai matua, i ahu mai ngā iwi Poronīhia i whea? I te upoko nei, ka hahaina ngā whakaaro Māori me ngā whakaaro Tauīwi e pā ana ki te pūtakenga mai o te iwi tāngata ki te ao. I konei, ka kitea te rerekē o te titiro ā-ao a ēnei iwi tāngata.

Ka ū te titiro ki runga o Hawaiki, e tau ana ngā kōrero tuku iho a te ao Māori, ki te ao Poronīhia hoki. E mea ana te Māori, he tūrangawaewae taurikura a Hawaiki, he pā whakawairua hoki. I ngā kōrero o tēnei upoko, ka riariakina e au ngā whakapae mō tēnei karangatanga kāinga i mau roa ai i ōna iwi kōrero.

Ka huri rā ki te āta whakatewhatewha i ngā rangahau mō te horanga haeretanga o te iwi tāngata mai i Āwhirika, ki Āhia ki te tonga mā rāwhiti, ā, tau atu rā ki roto i ngā whaitua moana o Poronīhia. I konei, kua āta wānangahia e au ngā whakapae huhua mō ngā take i horapa haere ai ēnei iwi ki roto o Poronīhia, ka tahi. Ka rua, ka tirohia ngā tohe e pā ana ki tō rātou āheinga ki te whakaterere i ō rātou waka. Ko ēnei kōrero, he whakatuwhera i te pūtea mātauranga mō runga i ngā mahi whakaterere waka a ngā tūpuna Poronīhia.<sup>1</sup>

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<sup>1</sup> Hei whakamārama kau, ko te tikanga o ngā kōrero nei: B.P – Before Present means before 1950. The most commonly used convention in radiocarbon dating. "Present" referring to the year 1950 AD. 1950 is the date that the calibration curves were established (Worldtimezone, 2017).

## **2.2 He Whakaaro Taketake**

Mā te whakapapa te iwi Māori e whai taketake ai ki tēnei ao, ki te taiao hoki. Kia tīkina ake tō te Māori whakaaro mō te ōrokohanganga mai o te ao, ko tōna tātai heke i ngā atua ki te kikokiko te tū ake i te rangi nei. Hei tā te whakaaro Māori, i heke mai te Māori i ngā atua Māori, kei konā te pūaotanga mai o ngā iwi Māori i whai take ai ki runga i te whenua me te moana. Kia mārama te titiro ki te whakautu o te pātai, i ahu mai ngā iwi o Poronīhia i whea, mātua ake, ka riariakina te kete kōrero a te Māori me ōna pūtea kōrero. Tēnei, ka tirohia ngā pūrākau mō runga i te whakapapa o ngā atua Māori, te taura here tawhito ki ngā iwi Māori e takatū nei. He mana atua tēnei, he mana tawhito. Rere ki muri, ka mana tangata, ko ngā tūpuna tāngata tēnei i puta i roto i ngā whakapapa atua.

## **2.3 Ngā Atua Māori**

Ahakoia ko wai te iwi Māori o Aotearoa, he maha ōna kōrero atua, kei te hanga taurite te ia o ēnei kōrero, puta atu ki roto i ngā kokoru o te motu. Ko ngā atua Māori te kāmaka whakapiringa o ngā mahi katoa a te Māori i roto i tōna ao Māori. Ko Rangi-nui tō runga, ko Papa-tū-ā-nuku tō raro, ko ngā atua ēnei e mōhio whānuitia ana, ā, e ai ki te Māori, ka puta i a rāua te mahamaha o ngā uri atua. Nō te wāhi ruatanga o Rangi rāua ko Papa, ka whakakauwhangatia ngā uri atua nei ki tōna kauwhanga, ki konā whakakikokiko ai i tōna mana kia ū. Nā, ka taka te wā, ka pū ko te mana tangata, ko tātou tēnā te iwi tāngata (Jones, 2010).

### **2.3.1 Rangi-nui rāua ko Papa-tū-ā-nuku**

Ko Rangi tō runga, ko Papa tō raro, ā, nā wai ka piri rāua i tō rāua piringa tahitanga. E ai ki ngā kōrero, kāore a Rangi rāua ko Papa i puta whakaipoipo i tō rāua whakaputanga ki ō rāua kauwhanga, nō roto tonu i te wā, ā, kātahi ka piri (Jones, 1959, p. 241). Ko te kōrero e hanga taurite ana puta atu ki roto i ngā iwi Māori katoa, i tō rāua piringa tahitanga, ka whānau mai i a rāua he uri, he uri atua. Ki waenganui pū ngā uri atua nei i te piringa rena o ō rātou mātua, ki konā taututetute ai. Ana, tērā te wā ka tupu te whakaaro o ētehi o ngā atua nei ki te wāhi i te piringa o ō rātou mātua kia wātea, kia puta ki tētehi ao kē i roa nei tō rātou noho i roto.

I konei, ka pū te wānanga, ka noho a Tāne-Mahuta rātou ko Haumie-tiketike, ko Rongo-mā-tāne, ko Tāwhiri-mātea, ko Tangaroa, ko Tū-mata-uenga ki te wānanga i te kaupapa wāhi i ō rāua mātua (Reed, 2004, p. 12).

Nō muri i te wānanga i te take nei, ka puta te whakaaro i a Tū-mata-uenga, me ōna kārangaranga ingoa, arā, ko Tūmatawhāiti, ko Tūkairiri, ko Tūkanguha, ko Tūkaitaua, ko Tūmatateueue tēnā, me patu i ō rātou mātua kia hemo noa, engari, tē manaakitia tērā whakaaro ōna (Jones, 1959, p. 252). I konā, ka puta te whakahē a Tāwhirimātea, kāore i awhi i te whakaaro wāhi mātua nei. Ka tīmataria ā rātou whakamātau whakawehewehe i a Rangi rāua ko Papa. Ahakoa pēwhea te ngana o ngā uri atua, kotahi kau te ngana i tutuki, ko tā Tāne-Mahuta tēnā. Tīraha ana a Tāne, ka tokona ōna waewae ki te uma o Rangi, ka meinga ki runga, tū te rangi ki runga, takoto te papa ki raro (Reed, 2004, p. 12).

I ngā mahi i oti i a rātou, i ngā uri atua nei, ka puta rātou, he ao kē, he ao mārama. Hei whakarāpopoto kau, ka whakakauwhangatia ngā atua ki ō rātou kauwhanga, ki reira whakakikokiko ai i ō rātou mana. Ko Tangaroa ki te wai, ko Tāne ki te ngahere, ko Rongo-mā-tāne ki te kūmara me te māra whakatupu kai, ko Haumie-tiketike ki te aruhe me ngā tupu kai o te ngahere, ko Tāwhirimātea ki te hau me ōna āhuetanga, i whakapiri ki te uma o tōna matua, ki a Rangi (Jones, 1959, p. 251). Arā noa atu ngā uri atua o Rangi-nui rāua ko Papa-tū-ā-nuku, heoi anō, koia ēnei ngā atua i kōrero nuitia i roto i ngā kōrero tuku iho, ā, koia rā.

Ko ngā taketake ēnei, i puta ai te iwi tāngata, ki tā te Māori titiro, tōna heke i ngā atua, te tāmirotanga nei ki te iwi tāngata, kei te moana, kei te whenua. E whakapae ana au, i takea mai te iwi tāngata i ngā atua, kua oti ngā kōrero te whakatakoto i runga ake nei. Hei whakatauiria ake i taku whakapae, kia tirohia te tauira nunui i roto i te ao Māori e mana ai te kōrero. He nui ngā kōrero onamata a te Māori, kei ngā iwi katoa ōna kōrero, ngā tātai i ngā atua ki te iwi tāngata. Anei tētehi o ngā whakapapa o te tupuna, i a Hoturoa, rangatira o te waka o Tainui. E mārama ai te titiro, te hono o ngā atua ki te iwi tāngata mā roto i te whakapapa o Jones i roto o Aka & Associates (2013):

**Rangi-nui = Papa-tū-ā-nuku**

Tu-mata-uenga

Aitu-a

Aitu-ere

Aitu-kikini

Aitu-tamaki

Aitu-whaka-tiki

Te Kore

Te Kore-nui

Te Kore-roa

Te Kore-para

Te Kore-te-whiwhia

Te Kore-te-oti-atu-ki-te-pō

Ngana

Ngana-nui

Ngana-roa

Ngana-ruru

Nganamaoe

Hotu-wai-ariki

Ta-patai

Tiki

Tiki-te-pou-mua

Tiki-te-pou-roto

Tiki-ahu-mai-i-Hawaiki

Whiro-te-tupua

Toi

Ha-Tonga

Rakei-ora

Taha-titi

Tama-ki-te-rangi

Piro

Kai-tangata

Hema

Tawhaki

Matire-hoahoa

Rutu-pahu  
Tangi-pahu  
Ngai  
Ngai-nui  
Ngairoa  
Turu  
Te Rapa  
Rongo-hua  
Toromata-aho  
Puorongo  
Te Uhu-o-te-rangi  
Ranga  
Auau-ki-te-rangi

**Hoturoa** (pp. 138-140)

*Whakapapa 2: Rangi rāua ko Papa (Nā: Jones, 2013)*

Nō reira, tā te Māori titiro, i heke mai ōna iwi i ngā atua, tatū mai ki te iwi tāngata o tēnei rā. Kei ngā whārangi e whai ake nei, ka whakamau atu, he titiro Tauīwi kia kite ai i ngā titiro kē a ēnei iwi, ā, ko te tuituinga ake ki te pātai amaru o te upoko nei, i ahu mai ngā iwi Poronīhia i whea.

## **2.4 Hawaiki**

Ko ngā kōrero ēnei e pā ana ki te karangatanga nei, ko Hawaiki. E roa nei te hiranga o tēnei karangatanga i ngā iwi Māori. Ko te take hoki, kei Hawaiki, kei reira ētehi tīwhiri e mārama ai taku rangahau, i noho ngā iwi Māori ki whea, otirā, ngā iwi i puta mai i ngā iwi Poronīhia. He titiro Māori tēnei, e hono nei ngā kōrero Hawaiki ki ngā kōrero whakapapa, kua oti te whakarārangi ake, e hīnātore mai ana i ētehi tohu mō ngā pūtakenga o ngā iwi Māori, mai i roto o Poronīhia ki Aotearoa.

O ngā kāwai iwi katoa atu o Poronīhia, ko ngā ingoa tawhito o ngā nōhanga kāinga i mau i roto i ngā kōrero tuku iho. O ngā rau ingoa i mau, kotahi te ingoa i haruru ngāekeke i ngā reanga tāngata tatū mai ki tēnei rā, ko Hawaiki tēnā. Ko Hawaiki tā te Māori whakahua i te ingoa nei, mai anō tatū iho, kei te haruru tonu te kōrerotia o te ingoa nei ki waenganui i te iwi Māori, ki ana tikanga, ki ana kawa me ana kōrero

tuku iho, hītōria ā-waha hoki. Hei tā Mahuika (2011) tāna e mea ana mō ngā kōrero tuku iho me ngā hītōria ā-waha, ki tā te Māori titiro, kāore i āta wehe ngā āhua e rua nei “the study of oral traditions and the study of oral histories have seldom converged, notwithstanding that for indigenous peoples, particularly Māori and iwi, the terms or categories have often been regarded as interchangeable” (p. 122). E whai take ana ngā kōrero tuku iho a te Māori, he pūrākau, he kōrero onamata, he kiko kei roto, he rau aho tuitui kōrero e whakaū nei i te titiro a te Māori ki te ao. Kia whāia anōtia te kōrero a Mahuika (2011) e mea ana:

...whaikōrero, mōteatea, whakataukī, whakapapa and kōrero tuku iho, can be viewed as both oral traditions *and* oral histories. Oral historians and oral traditionalists, like Ngāti Porou and other indigenous peoples, have sought to show how the subjectivity of oral history testimonies are no different to those that manifest in written documents, and makes them no less important as sources for the creation of valid histories. (p. 325)

Whakahirahira ana te ingoa ‘Hawaiki’ i roto i ngā kōrero tuku iho a ngā iwi Poronīhia puta noa, engari, hāunga ētehi paku rerekētanga ā-reo o te ingoa nei ki ētehi motu. Ko te hora whānuitanga o te ingoa nei te tohu o tana tiketike me tana tawhito. Hei tā Taonui i roto o Howe (2006):

Hawaiki is both a historical-geographic and religious-symbolic concept. Cognates of the name appear throughout East and West Polynesia, both as a geographic place of origin and as the name of a spiritual place, threshold or passage between creation and reality. (p. 49)

Huri noa i Poronīhia, nō roto i te wā kua kotahi te ingoa ‘Hawaiki’ me tētehi ‘wāhi huinga wairua’ e pū ai te wairua ki tōna okiokinga.

E whakapae ana ētehi tohe, he mea whakaingoa ngā whenua hou, tētehi i muri i tētehi ki te ingoa o Hawaiki i te whakaterenga o ngā Poronīhia ki aua whenua, ā, i te kitenga o aua whenua, kua whoatu te ingoa. Tēnā pea, he whakaaro whāiti tēnā. Kia tirohia anōtia tā Taonui i roto o Howe (2006) kāore rawa i pērā, ko tāna kē e whakapae nei:

...ancestors migrated across the Pacific they named one place after another, and while doing so used the names as labels for the spiritual threshold between creation and reality because they regarded the ideas of geographic and spiritual origin as mutually similar. If many island names were used, such as relocating the names of several islands from within an original archipelago, then one name probably emerged as more important than others and thereby became more frequently used as the name for the spiritual threshold. New place names may also replace old ones. (p. 49)

Kia tohua ā-whenuatia, te wāhi e tau ana a Hawaiki, ka nui te whānui o te titiro. Mehemea ka āta arotakengia ngā kōrero tuku iho o Tahiti, kua māpuna te motu o Hawai'i (ko Ra'iātea tēnei ināiane), e kīia ana, koia tēnei te kāinga tūturu, ko Hawaiki (Henry, 1928). Kia whiua te titiro whakawaho atu ki Hawai'i, ko Hawaiki rānei tēnei. Hei tā Tainui waka, arā ētehi kōrero e mea ana, i wehe te waka o Tainui i Ka lae i Hawai'i. Engari kē, hei tā Jones (2004) ko te ingoa o te hāpua i Hawaiki, te whenua i wehe ai te waka o Tainui, ko Pikopiko-i-whiti tēnā, kei Ra'iatea, kei Tahiti. Kei Hāmoa, ko Savai'i tōna tauritenga o Hawaiki.

Kia whāia ngā kōrero o ngā iwi Kuki Airani, e mea ana a Buck (1950, p. 37) nō 'Avaiki' ngā tūpuna. Kei te moana, kei Avarua i Rarotonga, tērā i mau tōna ingoa o mua, ko te Avarua-o-Avaiki (Smith, 1921, p. 43). Tētehi whakaaro anō kei Rarotonga, ka hoki ngā wairua o te hunga mate ki Kupu me Vavau, kei 'Avaiki e tau ana kei raro i te enewhātanga o te rā. Heoi anō, kei Mangaia, e mea ana i ahu mai ō rātou tūpuna i 'Avaiki-te-po (Gill, 1876, pp. 152, 217-220)

Kei Marquesas, ko Hawaiki te kāinga taketake o te tangata me ngā atua. Ki te wetekina te kupu nei, tōna āhua ā-reo, kua whānui te horapa puta noa i Poronīhia, he ingoa urutapu, he ingoa tūpuna. Kei Aotearoa, ko Hawaiki me ētehi atu ingoa nunui whakahirahira o ngā motu o Poronīhia e mau tonu ana i te rangi nei. Ko tōna mau, he kāinga taketake, he whenua kura, he whenua wairua. Nō konā, e tautoko ana i te whakapae, he mea kawē mai ngā ingoa tūpuna nei i te Moana nui a Kiwa, ka meinga ki ngā whenua hou (Taonui i roto o Howe, 2006, p. 52).

E whai wāhi ana hoki ngā kōrero Hawaiki ki ngā whakapono o te Māori. Heoi anō, he whēkite hoki i te hounga mai o te whakapono Pākehā. Kia tīkina ake te rārangi kōrero 'Hawaiki nui'. He kāinga wairua ēnei, nō Io. Hei tā Whatahoro (1913):



Hawaiki-nui...which in these legends is also given to a temple...for it was to this place all spirits came, and from it they separated, some to join the supreme god Io, others to foregather with the evil spirit, Whiro. (p. 9)

Kei roto i ngā mahi toi a te Māori, pēnei i te waiata me te whaikōrero, kei reira e kitea ariaritia ana te whakaaro o te Māori mō Hawaiki hei wāhi huihuinga wairua. Tērā tētehi taki a Te Āti Haunui a Pāpārangi e mea nei a Taonui i roto o Howe (2006) "...chant reinforces the idea that the creation of islands and land were a conceptual mid-point or threshold between creation and reality" (p. 52). Kia eke ki runga i te waka o Aotea, ko tōna kōrero e kī ana, 'He kākano au i ruia mai i Rangiātea', e mea ana, ko Rangiātea tētehi kāinga taketake, te whanaketanga mai o Turi mā i Hawaiki (Hammond, 1924, p. 119). Ko Rangiātea tō te Māori tauritenga ki tō Tahiti, arā, ko Ra'iatea. Ko te motu o Ra'iatea o nāianeī, tōna ingoa tupuna, ko Hava'i kē, inā rā, ko Hawaiki.

Heoi anō, ki tō te whakaaro Māori, tō Taonui, kāore i wāhi rua te titiro a te iwi Māori ki te kaupapa, Hawaiki. He uauatanga nui tēnā ki te hinengaro Pākehā (i roto o Howe, 2006, p. 49). Ki a au nei, ko konā hoki tētehi take i kakama ai te Pākehā ki te whakapakiwaitara i ā te Māori kōrero, he kuare nō rātou, he whakaponu kore hoki nō rātou ki tā te Māori titiro ki ēnei tūāhua. Nā te mea, hei tō te whakaaro Māori, ē, kotahi tonu a Hawaiki; he whenua kikokiko, he wāhi huihuinga wairua hoki. Kei ngā whaikōrero a te Māori, ko te whakatauiratanga o tā Taonui e tohe nei, arā, ko 'Hawaiki nui, Hawaiki roa, Hawaiki pāmamao', me ētehi ingoa moutere e tohu ana i te ara tiatia a Tāne, pēnei i te taki i raro nei i tā Buck (1950):

Ka heke i nga huihuinga

Ka heke i nga kawainga

Ka heke ki Kuparu, ka heke ki Wawau

...kia hahuia, kia rokohanga atu e wehe ana i te muriwai o

Hawaiki te kura i rapa ki Aotea

Patua te turuturu ka whakaotirangi ka whakatotohirangi. (p. 38)

Nō reira, ko Hawaiki tērā, he whenua kāinga, he whenua whakamaharatanga, he whenua kura, he huinga wairua. Ki tā te Māori titiro, māma noa iho, kotahi atu ērā āhuatanga. Tuatahi, e whakaaturia mai ana, ko Hawaiki te hononga o te Māori ki

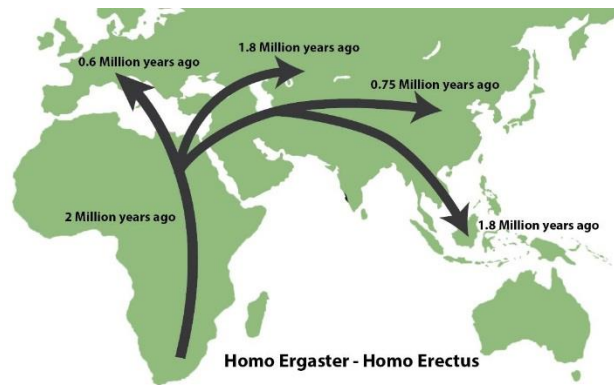
ōna pūtaketake, ngā moutere i nōhia rā i mua i te hekenga ki Aotearoa. Tuarua, e hono ana ngā kōrero Hawaiki ki ngā kōrero whakapapa o runga i te wāhitanga o tēnei upoko, koinei ngā kāinga i noho ai ngā tūpuna Māori. Mō runga i te waka o Tainui, ko Ra’iatea, ko Hawaiki tēnā. Koinei te moutere i mōmona te kōrerotanga e Jones (2004), ko Hoturoa te rangatira o te waka o Tainui, i whakamānūtia tōna waka i Pikopiko-i-whiti, i Ra’iatea, Tahiti. Ka whakakau i Hawaiki ki Aotearoa, tau kei Kāwhia moana, kei te Papa o Kārewa, te tangi a te korowhiti, te tumu o Tainui e takoto nei, ko Hāni-a-te-waewae-i-kimi-atu me Puna-whakatupu tāngata.

## **2.5 He Whakaaro Tauwi**

Ko ngā kōrero nei, he titiro nā te Pākehā, ōna whakapapa kōrero i runga i te iwi tāngata ki te ao. Ka tīmata ngā kōrero i te iwi *Homo*, ka whanake ōna momo, ka puta he iwi tāngata, i whanatu ai i te nuku o te whenua, ā, ka tau ki ngā whenua i pātata mai ki Poronīhia. Te meatanga ake, kapi katoa ana te ao i tēnei iwi tāngata.

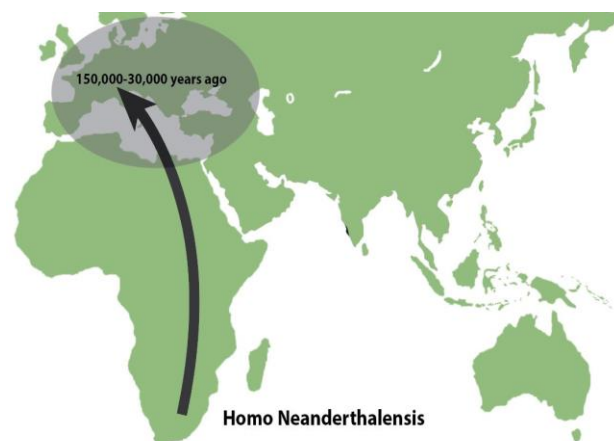
## **2.6 Ngā Iwi Homo**

E ai ki te whakaaro Tauwi, taketake nō te makimaki te tangata. E rima miriona tau ki muri ka puta tēnei momo i Āwhirika. Nō te takiwā o ngā tau e rua miriona, ka puta tētehi hanga hou e kīia nei, ko *Homo*. Me te aha, e taea te whakatakoto i ngā *homo genus* kia rima ngā momo, nō ngā tau e rua miriona kua pahure ake nei ka puta te *homo ergaster* me tana tukunga, arā ko te *homo erectus*. I te horanga whānui o te momo nei, ka rerekē haere ōna āhua. I mātotoru te momo nei i Āwhirika, ā, i tōna wā, ka wehe ia i Āwhirika. Mō te *homo erectus*, e ai ki a Howe (2006) “Homo Erectus remains have been dated to 1.8 million years ago in Indonesia, 1.6 million years in southern Russia, just over half a million years ago in Italy, and in China from about three quarters of a million years ago” (p. 16).



*Mapi 2: Homo Ergaster – Homo Erectus (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)*

Ko te *homo heidelbergensis* nā te *homo ergaster*, i horapa haere ki roto i te Puku o te Rāwhiti me Ūropi i ngā tau e rima rau mano kua pahure. Nā te *homo heidelbergensis*, ko te *homo neanderthalensis* (Howe, 2006, p 16).



*Mapi 3: Homo Neanderthalensis (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)*

Nō ngā tau kotahi mano, e rima tekau ki te toru tekau mano tau, i whīkoingia e tēnei momo te whenua o Ūropi ki te uru me te rāwhiti, tae atu ki te uru o Āhia. Engari, nō te meatanga ake, ka ngaro tēnei momo i te mata o te whenua, kia rite ki te moa. Nō muri iho, ka puta te *homo sapiens*, nō Āwhirika ki te tonga, kotahi mano, e toru tekau mano ngā tau ki muri i hua mai ai tēnei momo, ā, ko tōna horapa ki te puku o te rāwhiti, ki Ūropi me Āhia ki te tonga mā rāwhiti i ngā tau e ono tekau mano (Howe, 2006, pp. 16-17). Ka tupu te *homo sapiens*, ka whanake haere ōna āhua rerekē, tēnā i ngā momo i mua i a ia, inā rā, ko tōna tinana tonu, ko tētehi roro rahi ake, me ētehi āhua whīroki. Ko tētehi o ōna tino rerekētanga i kitea, ko te whanake o ōna tikanga whakahaere i āna kawenga – hei tauira, ko tōna reo tēnā, ko ōna tohu

mate, ko āna mahi toi, ko āna whakaniko tinana, ko ōna whare, ko āna hangarau, ko te mahi tauhokohoko, ko ana tōrangapū me te whakawhanake ōhanga. I roto i te whā tekau mano tau kua mahue ake nei, kua taunga te momo nei ki tōna ao, ki te whakakāinga whenua, ki te whakatupu hoki i tōna ahurea, i tōna auahatanga, i ana kai, i ana rautaki rapu kai. Nā te *homo sapiens* hoki te *agricultural revolution* i hāpai, koia tēnā tētehi kaupapa nui whakahirahira o te ao i pā ai ki te ao i ngā tau tekau mano kua mahue ake nei (Howe, 2006, p. 16).

## 2.7 Sahul me Sunda

Tōna ono tekau mano ngā tau i mua, ka pūrere te *Homo sapiens* i *Sunda*, Āhia ki te tonga mā rāwhiti, ka uru ki roto o *Sahul*, koia te whārahitanga o Ahitēreria – i *Tasmania* me *New Guinea* (Bellwood, 1978, pp. 20-21). Kei waenganui pū o *Sunda* me *Sahul* tētehi whārua wai, tōna iwa tekau kiromita te roa, ko te tohu tēnei o te *Wallace line*, te wāwāhitanga o te horapatanga o ngā tupu me ngā kararehe (Bellwood, 1978, p. 20). Ko te whakanohonga o *Sahul* e ngā tāngata nei, te whakawhitinga moana tuatahi i te hītōria a te tangata (Howe, 2006, p. 19). Tatū atu ki ngā tau e whā tekau mano i mua, ka kohurahia iho te whānuitanga o ngā whakawhitinga moana, ka kitea hoki ā rātou hangarau moana i taea ai e rātou ngā moutere ki tawhiti, inā, ki ngā takutai o te tonga mā rāwhiti o *New Guinea*, ki *Britain* me *New Ireland*. Nō ngā tau e toru tekau mano i mua, ka nōhia te whenua o *Buka* i ngā moutere o *Solomon*, ā, nō ngā tau tekau mā toru mano kua mahue ake nei, ka nōhia te moutere o *Manus*. Ko ngā horonga moana nei i ngā huinga moutere o *Bismarck*, koia tēnei ko ngā whakaterenga tuatahitanga tūturu ki te ao (Howe, 2006, p. 19).

Ko te taura kōrero e whītiki nei i te whakaaro kotahi o ngā mātanga mātai whaipara tangata, i ahu mai ngā iwi Poronīhia mai i te uru o *Remote Oceania*, i waenganui rānei, i te hiku o te wā *Late Pleistocene*. Koinei te wā, kei raro kē te remu o te tai i *Sumantra*, i *Java*, i *Kalimanatan*, ā, i ērā wā e piri ana ētehi motu ririki ki ‘*Sunda*’, he piringa nō Āhia ki te tonga mā rāwhiti (Finney, 1998, p. 28).

Kua kitea ngā kōiwi tāngata i reira e mea ana, nō te *homo erectus* aua kōiwi i te wā 500,000BP me te 900,000BP, ā, tēnā pea i mua noa atu hoki, nō te 1,000,000BP ki te 3,000,000BP. Ko ngā kōiwi tāngata o ēnei rangi, e hoki ana ki te 45,000BP ki te

50,000BP,(Bellwood, 1978, pp. 38-39). Ko te wā tuatahi i whakawhiti te iwi tāngata ki tua o *Sunda*, ko te uru tēnā ki roto o *Ancient Near Oceania*, i waenganui i te *Huxley Line* me *Remote Oceania*. I taua wā, e piri mai ana ngā motu o *Philippines*, o *Wallacea*, te paparahi o *Sahul* (kua kotahi tonu ngā whenua o *Tasmania*, *Ahitereiria* me *New Guinea*), te huinga moutere o *Bismarck*, te *Greater Bukida* me ētehi motu o ngā moutere *Solomon* (Green, 1994, pp. 23, 26).

I kitea iho ngā kōiwi tāngata i *Ancient Near Oceania*, nō te wā o te 20,000BP. Ko ētehi atu kōiwi tāngata i *Palawan*, i *New Guinea*, i *Ahitereiria*, i te kūrae o *Huon*, i *Wallacea*, nō te 30,000BP me te 40,000BP, heoi anō, tērā tētehi atu kitenga i *Arnhem Land* ki te raki o *Ahitereiria*, e mea ana nō te 50,000BP ēnā kōiwi. Ahakoa, e āhua taurite ana ngā kitenga kōiwi i *Ahitereiria* me ērā o ngā wāhi o te huinga moutere o *Bismarck* me *New Guinea*, e mārama ana ngā rerekētanga, tēnā pea ko ērā kōiwi nō te raki, he hekenga kē nō mua noa atu (Bellwood, 1985, pp. 173-185). Nō te wā o te 35,000BP ki te 45,000BP, ka whanake te ahurea, te hangarau, te mātai hauropi me te mātai koiora, nā ērā āhua i whānui ake ai te taunga o te tangata ki roto i te riu o te Moana nui a Kiwa. Ko te puāwaitanga o te mahi whakatere waka, whakawhiti moana me ōna hangarau te matua o ēnei whanaketanga (Irwin, 1992, pp. 5, 19).

I taua wā tonu, e puare ana ngā ara terenga i te whenua matua o Āhia ki te tonga mā rāwhiti ki te hiku o ngā motu *Solomon*. E ai ki a Irwin (1992) “seasonal and often sheltered conditions favored the early movement of simple craft; this also being influenced by the distance and size of island targets, patterns of inter visibility, and highly favorable winds and currents” (p. 6). Engari kē, kei tua i ngā motu *Solomon*, kua matara atu tētehi motu i tētehi, he ririki ake hoki. E mea ana te kōrero, nā ēnei āhuatanga i uaua ai te whakatere ki tua mō ētehi tau 25,000, kia whanake ō rātou mātauranga whakatere, kātahi ka tutuki (Irwin, 1992, pp. 25, 31).

Nō te pikinga o te tai i te pito o te wā *Pleistocene*, ka wāhia a *Sunda*, motu ririki ana ētehi moutere, ka wehe a *Ahitereiria* i *New Guinea*. Ki ēnei takiwā hoki ka pū ai te pihinga ake o ētehi ahurea motuhake i rerekē ai tētehi i tētehi, pēnei me ngā iwi o *Ahitereiria* ngā moutere o Āhia ki te tonga mā rāwhiti, i *Wallacea*, i *Philippines*, i *Java* me *Sluawesi*, i *Borneo* me *Initonīhia*. Nō te meatanga ake ka puta tētehi ahurea *Neolithic* i tū motuhake ai i roto anō i tōna mana tonu nō muri i

te 6,000BP, ko ā rātou tohu mahi, he waihanga toi whakanikoniko, pēnei me te kūmete, te mahi kōwhatu, me tōna anō ōhanga i takea iho i te mahi ahuwhehenua, i te takiwā o te 4,100BP ki te 4,500BP. Ko ōna āhua i ahurea ai, ko te whakawhanake i ētehi rauemi hei mahi taputapu me te kākahu piako, te kokota me te kōwhatu hei matau, te kō, te maripi me ētehi atu (Green, 1994, pp. 27-30).

Nō te wehewehenga ā-ahurea o Ahitereiria me te Moutere Āhia ki te tonga mā rāwhiti, ka pērā tahi ngā wehewehenga me ngā whanaketanga ā-ahurea ki roto o *Near Oceania*.

Nō te wā o te 6,000BP ki te 5,500BP ka kitea iho i ngā whenua whakarunga o *New Guinea* ngā kitenga mō te whanaketanga ahuwhehenua. Ko ētehi mea hoki i kitea iho i taua wā, ko ngā toki, ā, ko ngā tauhokohoko kokota i tīmata mai i te wā o te 10,000BP. Nō te wā o te 5,800BP ētehi kitenga rākau, ā, nō te 6,800BP ka kitea iho he matā tūhua, he toki kokota, he puru ringa, he kōiwi poaka, kurī hoki. Waihoki, i ngā huinga moutere o *Bismarck*, ki *New Britain* me *New Ireland* hoki, ko ngā kitenga e mea ana, nō te takiwā o te 20,000BP i tīmatahia ai te hokohoko pounamu. Nō te āhua 7,000BP ngā toki kokota me ngā matau, ā, nō te 3,850BP ko ngā kūmete me ngā umu kōwhatu i te 6,200BP (Green, 1994, pp. 30-31). I aua wā hoki, ko te reo taketake, ko te reo *Austronesian* pea, ko te *Mayalo-Polynesian* rānei, i uru mai ēnei iwi i te takiwā o te 5,000BP ki te 6,000BP kua pahure (Bellwood, 1978, pp. 121-122).

## 2.8 Ngā Amerika

Nō muri rawa i te urutanga o Āhia ki te Rāwhiti me *Sahul*, kātahi ka takatakahia ngā whenua o Amerika e te iwi tāngata. Engari, kīhai i tau ki Kānata whānui me Amerika, nā te tio ‘*polar ice cap*’ i uhi te mata o te whenua o aua whenua i kore ai te horapa a te iwi tāngata ki reira. E kore hoki e taea te whakahē i te ahunga o te iwi tāngata tuatahi i Āhia ki Amerika, whakawhiti atu ai i te whārua o Bering. E kitea iho ana ngā tauratanga mātai whaipara tangata, ko ngā kōiwi tāngata tuatahi i uru ki Amerika nō ngā tau tekau mā tahi, tekau mā rua mano ki muri (Howe, 2006, p. 20). Ka haere tonu ngā kōrero mō ngā iwi taketake o Amerika, inā rā ko taua iwi tuatahi e kīia ana he *Clovis*, i heke ētehi o ngā Māori taketake o Amerika i a rātou,

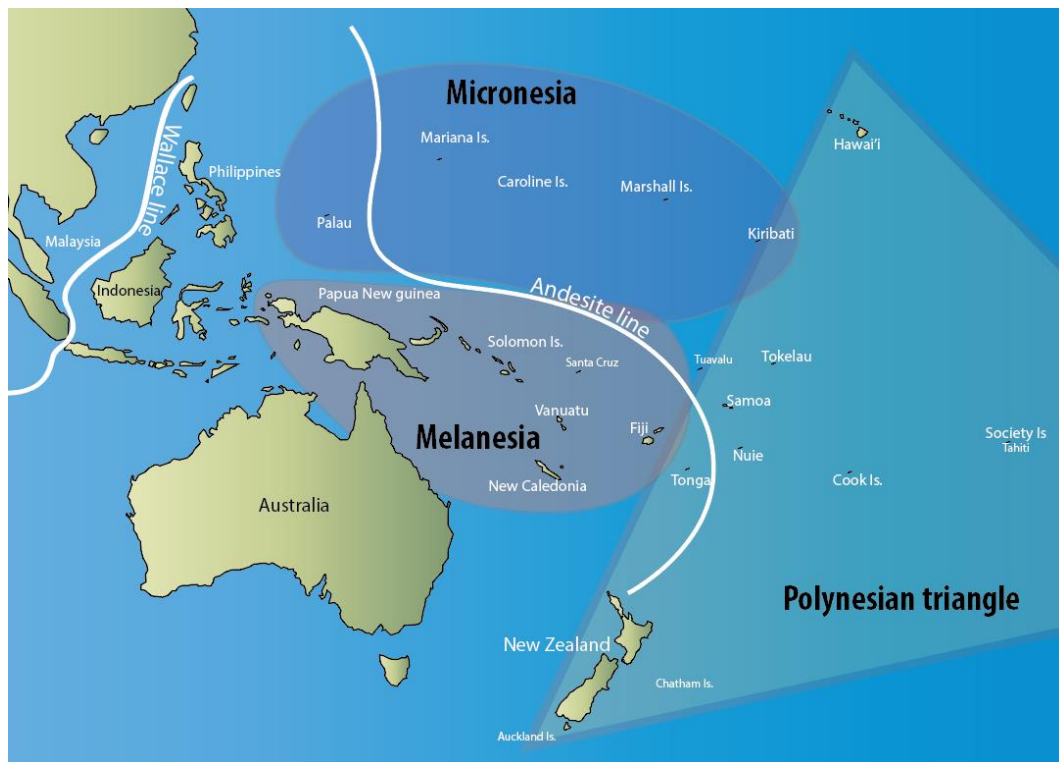
engari, kāore tonu i mārama, mehemea rānei, kotahi te iwi matua taketake o Amerika, tērā rānei ētehi iwi anō mai i Āhia, i uru ki Amerika (Howe, 2006, p. 20).

Ahakoia ngā wā tonu i marara haere ai ngā iwi *homo sapiens* nei ki te whenua, i puea ake ia i Āwhirika ka puta ki te Puku ki te Rāwhiti, ā, nō muri iho, ka uru ki roto o Āhia ki te rāwhiti me te tonga mā rāwhiti. Nō te meatanga ake, ka hipa tarawhiti te whārua o *Wallacea*, ki roto o *Sahul*, ā, nō te rewatanga o te wā tio whakamutunga i Amerika, kātahi ka uru ki ērā whenua (Howe, 2006, p. 19).

Ko ngā whenua whakamutunga o te ao i nōhia ai e te iwi tāngata, koia tēnā ko ngā motu o Poronīhia. Kua whakatūrangawaewaetia kētia ērā whenua o te ao, mai i te remu o *Oceania* ki *Sahul*, ki Āhia ki te rāwhiti, ki ngā Amerika, ā, ki Poronīhia. He aha rā i mahue ai ko Poronīhia te takiwā whakamutunga o te ao kia nōhia e te iwi tāngata? Ko tētehi o ōku whakaaro ki tēnā ui makihoi āku, nā te korenga o tētehi momo hangarau waka, me tētehi mātauranga whakaterere tino whai hua kia tutuki tētehi terenga tawhiti nunui. Koinei i mahue iho ai ko Poronīhia te takiwā whakamutunga o te ao kia tauria e te iwi tāngata.

## **2.9 Ngā Terenga Tuatahi ki roto o Poronīhia**

Hei tā Irwin (1992, p. 5), ko ngā terenga tuatahi ki roto o Poronīhia, ko te whakawhiti tēnā i *Wallacea*, arā, i te *Wallace Line*. Ko te whakaaro ia, ko ō rātou waka i kīia rā, he waka piako. He rā tōna hei kapo hau, ā, i hangaia ki te rākau me te inanga. E ai ki a Green i roto o Sutton (1994) ko te whakaaro ia i tīmata te whakaterere waka i te wā o te *Upper Paleolithic* me te *Late Pleistocene*, koinei te wā “...when evidence for sustained exploitation of marine resources first occurs in the archaeological record and people occupy island land masses accessible only by ocean crossings even during times of lower sea levels” (p. 22). E rua ngā wā nunui i roto i ngā mahi whakaterere waka terenga tawhiti, tuatahi i te takiwā o ngā tau, e rima tekau mano ki muri, tuarua, i te whanaketanga mai o ngā iwi o te ahurea *Lapita* me āna toi.



*Mapi 4: Wallace line me te Andesite line (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)*

## 2.10 Lapita

Ahakoā ngā whakapae, i takea mai ngā iwi Poronīhia i roto tonu o Poronīhia, tērā ētehi toi i kitea e hinga ai ērā whakapae. Ko aua toi i huaina rā, he ‘Lapita’. Nō muri iho, ka āhua mōhiotia, ā-tauratanga kikokiko nei, ko ngā ara whakatere i kauria ai e aua iwi kia tae ki roto o Poronīhia, tā Kirch (2000) e whakapae nei:

The Lapita people were seafarers, venturing beyond coastal waters to move substantial quantities of pottery, obsidian, chert, oven stones, and other materials between their communities, frequently over hundreds of kilometres. Their material culture exhibits a greater range of tools, implements, and ornaments than any earlier sites in Near Oceania, including adzes in stone as well as shell, flake tools of obsidian and chert, shell scrapers and peeling knives, anvil stones, polishers, slingstones, shell rings of a variety of sizes and shapes, bracelet units, arm rings, beads, discs, needles, awls, tattooing chisels, fishhooks, net sinkers, and other items. (p. 90)



Ko ngā āhua ahurea o te iwi *Lapita*, ko āna toi me āna taputapu, i kōhuratia ake i ngā kerringa whenua mai i ngā moutere o *Bismarck*, o Tikopia, o Whītī, me Tonga tae rawa atu ki ngā huinga motu ki te hauāuru o te remu o Poronīhia (Spriggs, 1984, p. 17). Nā ēnei wāhi kerringa whenua me ngā taputapu i kohia, ka kitea iho ko ngā tohu e whakaū ana i te ariā, i ahu mai ngā iwi Poronīhia mā Meronīhia, kia tīkina ake tā Kirch (2000):

The distinctive Lapita pottery establishes these sites as having been occupied by closely related groups of people, sharing a common set of artistic rules and conventions, as are only found within a single culture. Moreover, radiocarbon dates indicate that the earliest Lapita sites in Near Oceania appear in a virtual instant of time. These radiocarbon dates calibrate to the century between about 1500 and 1400BC. (p. 91)

Ko te kūmete whakanikoniko tētehi momo toi a te iwi *Lapita*, ā, ko āna taputapu, he kōwhatu, he toki kokota me tana ōhanga i runga i te ahuwhehenua me ana kararehe; he poaka, he kurī, he heihei hoki (Spriggs, 1984, p. 22). Hei tā Green (1994) “...this period predicated the inception of the *Lapita* complex. The appearance in the Bismarck Archipelago of a distinct set of new assemblages which often accompany this highly decorated pottery marks the advent of the *Lapita* cultural complex” (p. 31). Kei te taupatupatutia te takiwā o ngā tau i puta ai te ahurea *Lapita* nei, nā, hei tā Golsen et al. (1989) i roto o Sutton (1994) “...in Near Oceania the current age span for sites yielding pottery in the *Lapita* style lies between 3600 and 3000 years ago” (p. 31). Hei āpiti ake, e mea ana a Irwin (1992) “a generally acceptable date for the appearance of *Lapita* in the Bismarck Archipelago is 1500 BC” (p. 32). Hāunga te takiwā o ngā tau i te horanga o ngā toi *Lapita* nei, e kore te whakaaro e huri kē, he iwi kiritahi tēnei, he ahurea i puta tahi i ōna pūtaketake kotahi.

Tērā tētehi tīrewa ariā i ahua ai e Irwin (1980, 1981) me Green (1994) ka karangangia e rāua ko te ‘Triple I Model’. He tīrewa ariā i runga i te puta me te whanaketanga o te *Lapita*. Tā te tīrewa ariā nei, he whakapae e mea ana, i taketake te ahurea *Lapita* i runga i te ‘*intrusion, integration* me te *innovation*’. Ko te ‘*Intrusion*’ e tohu ana tēnā i ngā āhuatanga o waho, i te takiwā pea o Āhia ki te tonga mā rāwhiti, kātahi ka ‘*integrated*’ ki ngā whanaketanga taketake nō roto i te huinga motu o *Bismarck*, i *New Guinea* hoki. Ko ēnei āhuatanga e rua ka piri ai ki

ētehi ‘*innovations*’ motuhake nō roto i tētehi ahurea hou e tupu mai ana, ka puta ko te ahurea *Lapita* (Green, 1994, p. 40).

Hei tā Kirch (1997), he *Lapita Cultural Complex*, ā, e mea ana ia, i takea mai tēnei ahurea i ngā tauritenga toi whakanikoniko i puta ake i ngā mahi mātai whaipara tangata, kia tīkina ake tāna i kī ai:

Fundamentally, “Lapita” is an archaeological construct based – as are many prehistoric “cultures” throughout the world – on stylistic similarities in pottery. In the parlance of classic culture – historical archaeologists the various Lapita pottery assemblages display aspects of both a horizon (relatedness across space at the same time period), and of tradition (a sequence of temporal changes). Indeed it became increasingly evident as archaeological study of Lapita pottery progressed that an early, widespread initial Lapita horizon had given rise to several regional traditions in different parts of Melanesia and Western Polynesia. (p. 13)

Mō te āhua tāngata o te ahurea nei, tā Irwin (1992) e whakaahua nei i tēnei ahurea:

The characterisation of Lapita as a cultural complex was mainly based on research in Remote Oceania, where it has been described as a maritime culture of people who fished, kept domestic animals, tuberous garden plants and fruit trees, had distinctive sets of pots, stone and shell artifacts and ornaments, occupied sometimes internally differentiated settlements of up to village size and, in places, had exchange systems over considerable distances. It is now known that arboriculture including nut trees, was part of the Lapita economy. (p. 38)

Ko ētehi āhuatanga anō i roto i te ‘*Lapita complex*’, ko tana ōhanga pēnei me te taro, te panana, te hua poroporo, te kokonati me te huka kēne, te umu me ngā mahi whakawhitiwhiti pounamu. Nā, ko te whakawhitiwhiti pounamu nei, i tīmata ake i te takiwā o te 20,000BP i muri i te taunga o ngā iwi ki ngā motu o *Near Oceania*, ka ara ake te whakaaro, kua tīmata noa atu tētehi mātauranga whakatere waka i runga i ngā momo waka kōpapa i mua noa i te aranga o te ‘*Lapita complex*’. Hei tautoko i tēnei whakaaro, e mea ana a Green (1994):

What Lapita represents, then, is an addition of outside elements to this cultural base. I would count among these the outrigger double canoe plus the two boom triangular sail and new skills in navigation. These greatly improved the previous capacity for voyaging and expanded the exchange networks based upon them to include additional obsidian sources in the Admiralty islands, pottery and a wider range of other items. Other probable Lapita additions were Asian crops such as yam and banana, and new types of housing in large, permanently occupied settlements. (p. 36)

Hei tā Howe (2003) he *Austronesian* taketake ngā iwi i uru mā te rāwhiti ki roto o Poronīhia ka tauria te huinga moutere o *Bismarck*. Nā te *Lapita complex* i puta ai ngā tīwhiri e mea ana, i ahu mai ngā tūpuna Poronīhia mā Whītī, mā te huarahi o Meronīhia p. 76. Hei tā Kirch (1997) anō hoki, mō te hiranga o *Lapita* “basically, the timing and major routes of migration of first human settlement into Remote Oceania are dramatically revealed in *Lapita* pottery remnants. The people who made them were the ancestors of those who eventually reached eastern Polynesia” (p. 14).

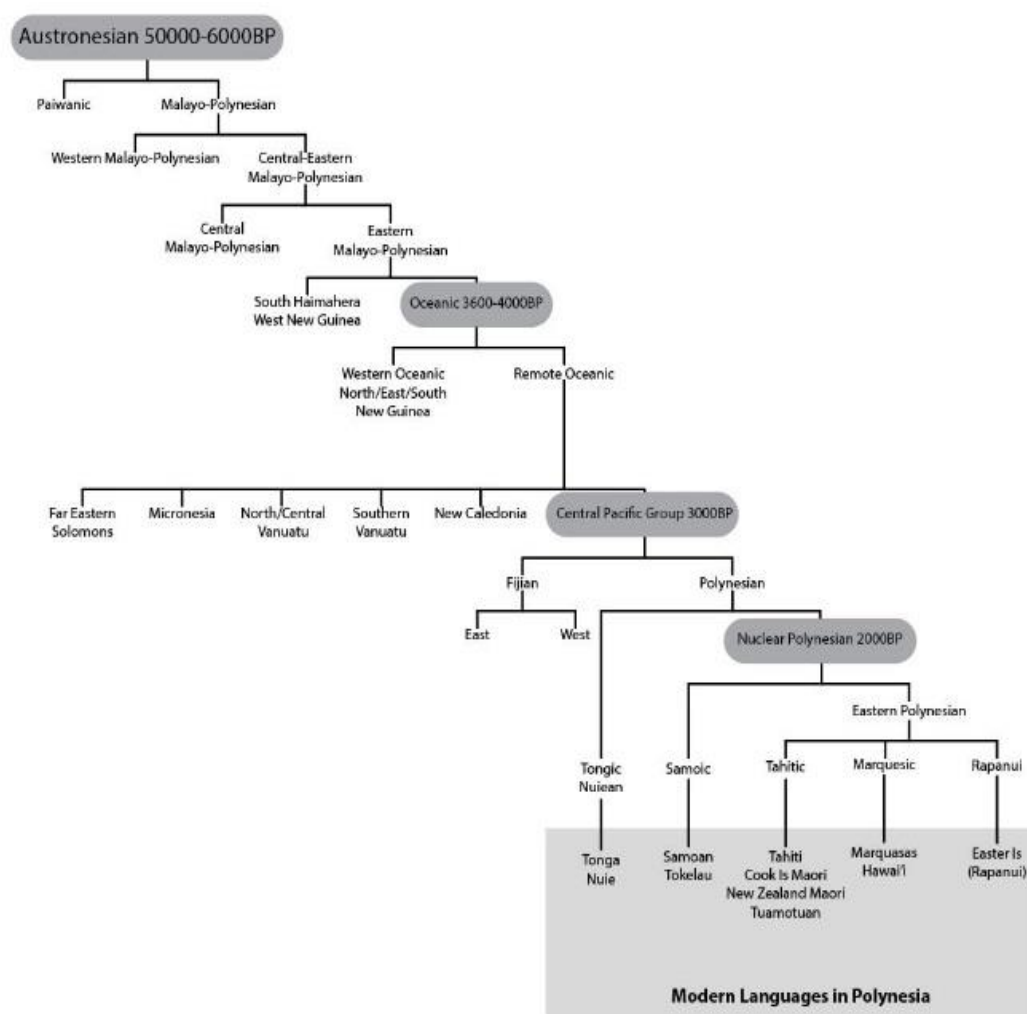
Ko te horanga whānui me te wā o aua horanga ngā take e rua i mārāma ake ai te titiro ki te *Lapita complex*. Ka kitea iho ngā matā tūhua, te *metamorphosed sandstone* me te *garnet/schist* ki te taha hauāuru o te huinga moutere o *Bismarck*, *New Britain* me *New Ireland* e tau ana ki te raki mā rāwhiti o *New Guinea*, tae atu ki ngā motu o *Solomon*, *New Caledonia* me Vanuatu i te wā o 3200BC. I taua wā anō, i *Santa Cruz*, i Hāmoa hoki ngā wāhi i kitea ai ngā toi nei (Howe, 2003, p. 78). Ka rere ngā toi *Lapita* nei, e haria rā e ōna iwi i ōna whakaterenga ki tāna i whakamahere ai, he ōhanga hokohoko, whakawhitiwhiti kōrerorero hoki i waenganui i ngā iwi, neke atu i te 180 māero ki tua atu i te 350 māero mai i te rāwhiti ki te hauāuru.

## **2.11 Te Whānau Reo *Austronesian***

Ko tētehi taura here nui i waenganui i ngā iwi *Lapita*, ko tōna reo. Hei tā Bellwood (1978):

Austronesian linguistic evidence and clues to the origins of the Lapita appear to have come from the spread of languages through Island Southeast Asia and Oceania in the last 5000 or 6000 years. The location of proto-Austronesian may be in the region of South China/Taiwan and its reconstructed vocabulary implies a Neolithic pottery-using society with pigs and dogs, houses and sailing canoes. (p. 80)

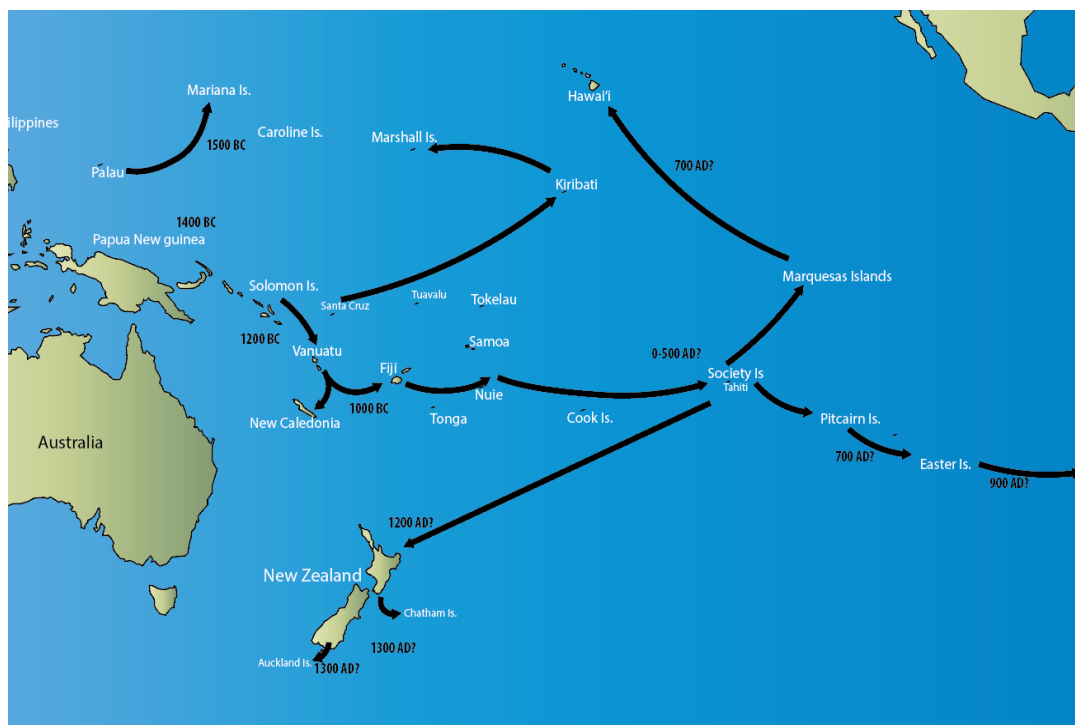
He pātata te tātai o ngā reo o ngā *Lapita* nei. I takea mai ngā reo katoa o te Moana nui a Kiwa i te whānau reo *Austronesian* (Bellwood, 1978). I roto i te tātai whakapapa reo o Te Moana nui a Kiwa, ka kitea te heke o ngā reo pākanga kiritahi o Poronīhia, o Meronīhia me Maikoronīhia me ētehi atu o ngā reo moana i roto i te whānuitanga o te whānau reo *Austronesian*. Ka nui te rite tahi o ēnei reo, ā-oro, ā-kupu, ā-takoto, ā-whakahua. Anei te whakapapa o ēnei reo i raro nei.



**Whakapapa 3: Modern languages in Polynesia** (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)

## 2.12 Te Hora o ngā Iwi Lapita

He iwi tohunga ngā iwi *Lapita* ki te whakaterere waka kia tae ki whenua kē, ka nōhia e rātou, ā, ka tupu ōna iwi kia mahamaha ki roto o Poronīhia. Ko ōna toronga, i tau ki te uru o *New Guinea*, ki ngā *Philippines* tae atu ki Maikoronīhia, (Irwin, 1992). Hei kupu whakamutunga, e whakapae ana a Howe (2003), koinei ngā tūpuna o ngā iwi huhua o ngā moutere o te Moana nui a Kiwa “...the timing and major routes of migration of first human settlement into Remote Oceania are dramatically revealed in *Lapita* pottery remnants. The people who made them were the ancestors of those who eventually reached eastern Polynesia” (p. 76). Kei raro nei te hora o ngā iwi i heke ai i ngā iwi *Lapita*.



Mapi 5: Te hora o ngā iwi i Poronīhia (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)

## 2.13 Te Taunga ki roto o Poronīhia ki te Uru

E ai ki ngā kōrero a ētehi Tauīwi, inā te whakatiketike o ngā tohungatanga o ngā iwi taketake nei i tō rātou urutanga ki roto o Poronīhia, ki tā Diamond (2007):

The prehistoric Polynesian expansion was the most dramatic burst of overwater exploration in human prehistory...While Polynesians lacked

compasses and writing and metal tools, they were masters of navigational arts and of sailing canoe technology. Abundant archaeological evidence at radiocarbon dated sites – such as pottery and stone tools, remains of houses and temples, food debris, and human skeletons – testifies to the approximate dates and routes of their expansion. By around A.D. 1200, Polynesians had reached every habitable scrap of land in the vast watery triangle of the ocean whose apexes are Hawaii, New Zealand, and Easter Island. (pp. 86-87)

Ko te ahunga tēnā o ngā iwi ki roto o Poronīhia mai i te rāwhiti me te uru o *New Guinea*, ā, ko ana tohu *Lapita* ka puta ki roto o Hāmoa i te takiwā o 1000BC. Nō te 1300BC ka puta hoki te *Lapita* ki roto o Tonga. He tohu ēnei i te ahunga o ngā iwi mā te uru ki te rāwhiti. Hei tā Banks (1962) i roto o Irwin (1992), te hoa o James Cook i tana terenga tuatahi ki roto o Poronīhia 1768-1771, ka mea ia:

From the similarity of customs, the still greater of traditions and the almost identical sameness of language between these people [Māori] and those of the islands of the South Seas there remains little doubt that they came originally [sic] from the same source; but where that source is future experience may teach us, at present I can say no more than I firmly believe [sic] that it is to the Westward and by no means to the East. (p. 13)

Nā te kitenga o ngā wāhi *Lapita* puta noa i Whītī, i Tonga, i Hāmoa, i Futuna me Uvea, i ū ai te whakaaro o te ahunga mai o ngā iwi Poronīhia mā te uru Bellwood (1978, pp. 252-253). E rite ai te kōrero, i tīmata ai tētehi hāpori Poronīhia taketake i aua wāhi rā, e tautoko nei a Green (1994) i tēnei whakaaro:

...it is now possible to view the much more homogenous populations of Polynesia as a basic population whose origins lie within the geographic area of Island Melanesia, and especially with ancestors of those biological populations there who are speakers of Oceanic Austronesian languages. (p. 41)

Hei whakaū anō i te whakaaro, ko te ahunga mā te uru, tērā ngā kōrero a Green (1994):

The Polynesians, however, constitute an isolate moving into a previously unoccupied part of the Pacific, and so were little affected by some 3,500 years of subsequent inter-breeding with unrelated populations (as were the Melanesians who descend from those left behind), but much affected by the small size of the founder populations and genetic drift plus selection, either environmental or cultural. Thus on the basis of their teeth, anthropometrics, the white cell HLA complex and various haemoglobin and mitochondrial DNZ genetic markers, an ultimate origin in Island Southeast Asia seems quite probable. (pp. 37-38)

Mehemea ka whai i te whakaaro o te ahu o ngā iwi, i tētehi pito o te uru ki tētehi pito o te rāwhiti, ka tae ngā kōrero ki te *Andesite line*. Ko ngā whakawhitinga ērā mai i ētehi whenua nui tonu ki ngā motu rangitoto, ki ngā roke kanae i mahuta, ā, ki ngā motu ririki hoki. I ngā iwi nei e ahu whakaterāwhiti ana, ka kitea te rerekē haere o ā rātou taonga *Lapita*. Nā, he tohu tēnā i te āhua o tā rātou ahunga i te uru ki te rāwhiti. Ki tā Green (1994) e mea nei mō runga i tēnei take:

The changes are apparent, for example, in the Eastern Lapita adze kit, where forms such as the oval and planilateral stone adzes and those made on the hinge portion of the tridacna shell are lost, while others such as the plano-convex and rectangular sectioned adzes provide for continuity within the sequence, and new innovations add varieties of triangular sectioned adzes.

At this time some of the more elaborate pottery vessels are lost about half way through the Eastern Lapita sequence. Continuity was maintained through bowl forms although over time the material they are made from changed from pottery to wood. (pp. 41-42)

Nō reira, o ngā rangahau i tātaritia, ka puta tētehi titiro whai mana i ngā rangahau a Bellwood (1978):

1. Lapita colonists reached Fiji and West Polynesia without appreciable delay and were widely settled in the larger groups and some of the smaller islands by the end of the second millennium B.C.

2. Within a West Polynesian homeland the distinctive characteristics of Polynesian language and culture developed in some isolation over a period of 1000-1500 years, when there was no further colonisation to the east.
3. About A.D. 300 the Marquesas were probably the first East Polynesian group to be settled, and thereafter became a 'dispersal centre' for colonists to Hawai'i, Easter Island and the Society Islands, the last of which became in its turn a secondary dispersal centre for later movements to Hawai'i and New Zealand. (p. 71)

#### 2.14 Te Taunga ki roto o Poronīhia ki te Marangai

E ai ki ētehi rangahau, nō te takiwā o 300AD ki 700AD ka tau haeretia ngā motu o Poronīhia ki te marangai, ā, tutuki noa. Ko ngā iwi tuatahi i tae ki ngā motu o *Marquesas*, i ahu tika tonu mai rātou i te uru, ā, ka noho i aua motu rā hei takapūtanga nui i wehe ai ngā waka ki ētehi atu motu o te marangai. Nō te takiwā o te 300AD – 600AD, kua tau atu ki Rapanui, ana, nō te 400 – 600AD, kua ū ki Hawai'i, nō roto i te wā ki te 700AD, kua tauria ngā moutere o Society. Nō muri mai, ko Aotearoa me ngā moutere o ngā Kuki ērā i tauria i te takiwā o 1000AD (Bellwood, 1978, pp. 321-326; Davidson, 1984, pp. 22-23; Irwin, 1992, p. 75; Sutton, 1994, p. 3). E kīia ana tēnei rangahau, he '*orthodox scenario*', he painga ōna, he ngoikore tahi hoki ōna. Hei tauira, tērā ētehi rangahau e mea ana, nō mua noa atu te taunga o ēnei moutere e ngā iwi tuatahi, pēnei i tā Kirch (1997) e mea ana, i tauria ngā motu o Marquesas i ngā tau e rima rau i mua atu i te 300AD. Tērā ētehi atu moutere o te marangai kua ū kē ngā iwi ki reira (Irwin, 1992).

Nā, e ai ki te '*orthodox scenario*', tērā te wā, ka tārewa te hora haere o ngā iwi tāngata nei mai i te uru ki te marangai (Irwin, 1992). He nui noa atu ngā whakapae mō te tārewa nei. Hāunga tērā, e mārama ana te whakaaro, ahakoa te matara o ngā moutere o *Oceania*, mai i tētehi ki tētehi, i whakawhitiwhiti tonu rātou ki a rātou anō, nā reira, e kitea atu ana te āhei o ētehi tāngata ki te whakakāinga i ētehi moutere. He iwi mātau ngā tohunga whakatere waka o Poronīhia, toro whānui atu ai ō rātou waka ki tawhiti, kāore hoki e kore, ka whai rātou i ngā ara terenga e mōhio ai rātou ki te hoki, mehemea ka raru (Law i roto o Sutton, 1994, pp. 78-80). Mehemea, ka tirohia ngā '*intermediate Central Eastern Polynesian archaeological sequences*', ka puta ētehi kitenga e mea ana, i whakawhitiwhiti aua iwi, i runga i ā



rātou terenga tawhiti ki te tauhokohoko. Hei whakaū i tēnei whakaaro, tērā tētehi rangahau i āta tātaritia ngā taonga tawhito e kīia ana, ko te ‘*Archaic East Polynesian*’, ko te ‘*Early Eastern Polynesian*’ rānei, i meinga, ko te pūtaka o ēnei taonga nō roto i te 1000AD – 1200AD. Nā, ko ētehi o ngā tiriwhana nei, he niho parāoa, he haeana, i horapa ki roto o Poronīhia ki te rāwhiti, tae atu ki Aotearoa. Engari, ko tētehi uauatanga, i tauria kētia ēnei moutere i mua noa atu i te puāwaitanga o ēnei taonga (Green, 1994, pp. 42-43).

Ko ētehi taonga e taunaki ana i ngā terenga whakawhitiwhiti i waenganui i ngā iwi o ngā moutere o te marangai, arā, ko ngā toi uku, ko ngā matapaia i puta i ngā moutere o ngā Kuki Airani me ngā moutere o *Marquesas*. Ko ngā taputapu hī ika i hangaia, i oroia hoki ki te anga peara, me ngā rauemi whatu hei hanga toki. Nā ēnei whakawhitiwhiti, ka puāwai ko ētehi taonga, taputapu hou i horapa ki roto i te pokapū me ētehi moutere ki te marangai o Poronīhia, pēnei i te whakakai rei parāoa, i te mata haeana, me ētehi taputapu huhuti (Green 1994, p. 43). Hei tāpiritanga ake, tērā ētehi keringa taonga i kitea i ngā moutere o ngā Kuki, i pū ai nō roto i te wā o 800AD ki te 1400AD, e taunaki ana i te ariā, i rite tonu tā rātou whakaterere ki ētehi atu moutere i waenganui i a rātou o te marangai. Ko ngā kitenga i puta hei tautoko i ēnei kōrero nei, ko te kitea mai o ngā matapaia i ahu mai pea i Tonga, i Meronīhia rānei. Ko ētehi atu kitenga taonga, e tūhonohono ana ki ngā moutere Society, ki ngā Kuki ki te raki me ngā moutere o *Australis* (Walter i roto o Sutton, 1994, pp. 222-226).

Ko tētehi atu take nunui i roto i ngā whakapae nei, ko te whakaaro mō ngā rohe ‘*homeland*’. Ko te tikanga o tēnei whakaaro, koia tēnei ko ētehi huihuinga moutere i rite tonu ai te whakawhitiwhiti i roto i a rātou, ā, i whanake tahi ai hoki ētehi wāhanga taurite o ō rātou ahurea. Ko tōna matū e mea ana, kāore ngā iwi i tau ki tētehi moutere, ā, mea ake, ka whakawhiti ki tētehi, engari kē, ka tauria ko ētehi huinga moutere kē, kua ko te moutere kotahi anahe (Sutton, 1994, pp. 5, 12-13). Ko Walter i roto o Sutton (1994) hoki tērā e taunaki ana i ēnei whakaaro, ā, ko tāna, he nui ngā terenga ā-moutere ki te marangai o Poronīhia i mua i te 1000AD, e mea ana ia:

Eastern Polynesia was a relatively homogenous culture area when New Zealand was first settled; it was only after population levels increased in

relation to arable land, and voyaging frequency declined - sometime after the 14<sup>th</sup> century AD - that local cultural and linguistic divergence started to occur. (p. 228)

Tērā hoki ngā kōrero a Sutton (1994), e tautoko ana i ngā terenga ā-moutere nei, hei tāna:

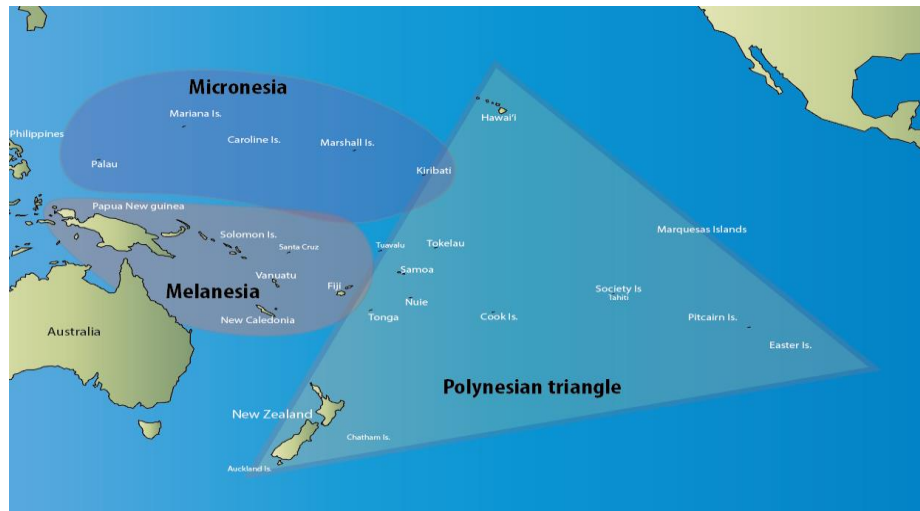
...evidence suggestive of widespread voyaging is that geographically the homeland origin of settlement for New Zealand, Easter Island and Hawai'i lies commonly within Central Eastern Polynesia, including the Marquesas, Society Islands, Southern Cooks, Mangareva, the Australs and Pitcairn. (p. 251)

Ki te tirohia te whakapapa o te reo, kei reira e mea ana, te tini o ngā kupu, he uri kē ērā nō roto i ngā reo o Meronīhia, otirā, he tohu tēnei ko te ahunga mai o te Poronīhia-taketake, me te Poronīhia matua, i tētehi whaitua e pātata ana ki tētehi moutere, ki tētehi iwi rānei, kei runga ake o Poronīhia e takoto ana.

Nō reira, kua horahia e au ētehi whakapae o ngā rangahau e mārama ai te titiro ki te ahunga mai o ngā iwi ki roto o Poronīhia ki te marangai. Ki tāku e mea nei, kāore i tua atu, i ahu mai ngā tūpuna Poronīhia mai i te uru ki te rāwhiti i runga i ā rātou ōhanga tauhokohoko, i runga i ā rātou whakawhitiwhitinga anō hoki me ngā kitenga i kōhuratia ake nei. Koinei ngā tūpuna mātāmua o te Māori i mua i te tatūnga ki Aotearoa.

## **2.15 Ngā Ripa o Poronīhia**

Ko Hawai'i ki te raki, ko Aotearoa ki te tonga, ko Rapanui ki te rāwhiti. Ko ngā manomano moutere i waenganui. Inā tirohia te rahi o te moana o Poronīhia i te mapi nei, ka whakamīharo ki ngā āheinga o ngā tūpuna ki te whakatere waka i ō rātou terenga tawhiti nunui. Anei te hora o Poronīhia, Meronīhia me Maikoronīhia.



Mapi 6: Ngā ripa o Poronīhia (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)

## 2.16 Ngā Whakapae Rerekē

Tērā ngā whakapae e āki ana, nō wāhi kē ngā iwi Poronīhia, pēnei i tā Sorrenson (1979) “...early European explorers suggested three notions. The first purported classical Mediterranean origins, missionaries offered Middle Eastern origins; and the comparative scientists by the later century went for Aryan origins” (p. 13). O ngā Tauīwi katoa i uru mai ki Poronīhia, ko James Cook te tangata i whānui ana whātoronga ki ngā moutere huhua o Poronīhia. Inā rā, e toru ana hekenga ki roto o Poronīhia, ā, ka whakahoahoa hoki i ngā Māori o ētehi o aua motu. Kei roto i ngā kōrero a Kirch (2000) ētehi pitopito whakaaro mō ngā Māori i piri ai ki a Cook: “Cook was struck by the similarities he perceived among the peoples we now call Polynesians, whom he encountered on such widely separated islands as New Zealand, Easter Island, Tahiti, Tonga, and the newly discovered Hawaiian group” (pp. 13-14).

Te maha hoki o ngā mātanga mātauranga o te rautau tekau mā iwa, nāna i whakapae, i ahu mai ngā iwi Poronīhia i whea, ā, ka mau aua whakapae i te mahara o te tini tāngata. Ko te nuinga o ngā whakapae i haruru ki tua atu i te ngā tau kotahi mano, e iwa rau, e toru tekau, e mea ana i ahu mai ngā iwi Poronīhia i te tātai whakapapa *Aryan*. He mea whakapuaki ēnei whakapae e Fornander (1878) rāua ko Tregear (1904). Tērā anō ngā whakapae a ētehi Tauīwi e mea ana, nō Īhipa kē te Māori Gudgeon (1902). Hei tā Tregear (1904) he tātai *Indo-European* kē. Tae atu ki ētehi atu whakapae a Smith (1910) rāua ko Fraser (1895), nō Īnia kē. Nā Sullivan (1924) tētehi whakapae rerekē hoki, he iwi *Malayo-Polynesian*, he *Austronesian* me te

*Negroid/Melanesian, Mongoloids* rānei. I puta hoki i a Dixon (1929), nō te Whenua Moemoeā, ā, nā ētehi atu i whakapae, he takenga *Mongoloid, Japanese, New Guinean, Melanesian, Tawainese, Phillofino* hoki (Bellwood, 1978, p. 305). I puta ētehi atu whakapae anō rā e mea ana nō Ūropi (Brown, 1907). Hei taku whakamāoritanga, ko te nuinga o ēnei whakapae i whiua rā i roto i te wairua aupēhi i ngā iwi Poronīhia, kia kīia ai, nō runga kē te mana o Tauīwi i te mana o ngā iwi Poronīhia, ā, he uri kē te uri Poronīhia nō Tauīwi.

O ngā whakapae mō ngā pūtaketake o ngā iwi o Poronīhia, ki tāku rangahau, ka eke te whakaaro o Howe (2003) e mea ana, i ahu mai i Āhia ki te tonga mā rāwhiti:

The modern understanding is that there was no Polynesian migration into the Pacific, instead, an initial generalised Austronesian culture that emerged from the Southeast Asian region and subsequently experienced a wide range of adaptations – economic, technological, social, political, linguistic, physiological – its various communities moved through the islands over thousands of years. The further eastwards they travelled across Oceania, the more isolated they became from the rest of humanity. (p. 61)

E tautoko ana hoki au i tā Hale (1846) i ahu mai ngā iwi Poronīhia i Meronīhia ki Papua New Guinea mā Whīti, mā Tonga, mā Hāmoa, mā ngā motu o Society, kātahi ka uru ki roto o Poronīhia ki te rāwhiti. Ka mea anō a Howe (2003):

The routes into the Pacific may have been numerous. Some voyagers sailed directly across to islands in western Micronesia from Taiwan and or the Philippines...as peoples crossed from near to remote Oceania – beyond the Solomons, down the Melanesian island chain and into Vanuatu and New Caledonia. From Melanesia some moved into eastern Micronesia, while others reached Fiji/Samoa/Tonga some 3000 years ago. (p. 70)

E aroha ana au ki te ngaio Māori nei a Te Rangihīroa i ana kupu tautoko i te whakapae, nō Īnia kē ngā pūtaketake Poronīhia, e mea ana, i heke mai mā Maikorōnīhia ka uru ki roto o Poronīhia (Buck, 1950). Ko ētehi whakapae i iri ki te poti o te ngutu o te marea, koia tēnā te terenga o Thor Heyerdahl i te *Kon Tiki* ki roto o Poronīhia i te tau, kotahi mano, e iwa rau, e whā tekau mā whitu. Ko te ngako

o tana terenga, he whakahē i te whakapae, i ahu mai ngā iwi Poronīhia i te uru ki te rāwhiti. Kei te hono hoki tēnei whakapae a Heyerdahl ki te horanga o te kūmara i horapa whānutia i Poronīhia. Te take, nō Perū te toi kūmara, ana, ka taka te whakaaro, he toto whakapapa tō ngā iwi Poronīhia ki ērā nukua whenua. Engari ia, e tautoko kaha ana au i tā Howe (2003), i tā Matthews i roto o Howe (2006) me tā Law i roto o Sutton (1994) e mea ana, i runga i ngā pūkenga whakaterere o ngā iwi moutere, ka whanatu rā rātou ki Amerika ki te tonga ki te tiki i te kūmara, ka whakahokia mai ki Poronīhia.

Hei whai i tā Heyerdahl, i te tau kotahi mano, e iwa rau, e rima tekau mā ono, ka hangaia e Eric de Bisschop he mōkihi ki te rākau kuta, ko Tahiti-nui te ingoa, i whakamātau ia te pōteretere noa i runga i te ia o te Humboldt ki Perū. Ka paea te mōkihi nei ki te tāhuna i ngā moutere o Juan Fernandez. Nā tana hīkaka, ka hangaia e ia he waka anō, ko te whakamātau i taua waka i Perū ki Poronīhia, engari, ka paea takerehāiatia te waka ki ngā moutere o te Kuki Airani. Ko te iho o tana whakapae, he iwi moana ngā iwi Poronīhia i puea ake ai i roto tonu o Poronīhia e whia kē rautau i mua i te aranga o Ihu Karaiti. Ko tana whakapae e ai ki tā Howe (2003) “Polynesia expanded east to the Americas and west to Indonesia where a ‘Javano-Polynesian’ culture developed which was subsequently transported to India and then to Arabia via the Red Sea” (p. 111).

Nā ngā whakaaro o de Bisschop e mea ana, nō Perū ngā iwi Poronīhia, nā wai, ka riro tēnā whakaaro i ētehi atu, i a Lang (1877), i a Dixon (1932) hoki.

Engari kē, hei tā Samuel Marsden (1932), he mīhana ki Aotearoa me Ahitereiria i ngā tau he torutoru ngā tau iwi i Aotearoa, tāna e mea nei, nā runga i ngā karaipiture, he uri ngā iwi Poronīhia nō ngā ‘*dispersed Jews*’.

## **2.17 Te Pōteretere me te Whakamahere Terenga**

Ki te whai au i ngā kōrero tuku iho mō runga i te take nei, kāore he pōrearea noa iho, kua matatea te titiro, nā te āta whakamahere a ngā tūpuna i ō rātou terenga i tau mai ai ki Aotearoa. Ehara i te pōteretere noa. Engari, ko te tohe kakari e roa nei te tohea e ngā ngaiāio mātauranga, i pōteretere noa rānei ngā waka, i āta whakamahere rānei ngā iwi Poronīhia i ō rātou terenga.

Ngā kaumoana Tauīwi tuatahi i tūtaki ki ngā iwi Poronīhia, kāore noa rātou i whakapono, he mātauranga ō rātou. Tērā hoki te pōhēhē, ko ō rātou waka, he waka māmā noa iho, kāore hoki ā rātou taputapu, i taea ai e rātou ngā moutere e tau ana ki te puku o te Moana nui a Kiwa. Nō roto i te wā, ka pakiwaitaratia ngā kōrero tawhito kia rite ki te kōrero tamariki, e whakahē ana i te whakaaro, he mātau ngā iwi Poronīhia ki te whakatere waka, tatū ana ki ngā moutere i tatū ai rātou.

Nō te urunga o ngā kaumoana Tauīwi nei ki roto o Poronīhia, ka rokohina he moana whānui, whārahi. Ka tupu te rangirua, i pēwhea i taea ērā motu rikiriki e aua iwi Poronīhia. Nā Cook tonu i kite, e kotahi ana ngā iwi o Poronīhia me te taiao me ōna āhuatanga i roto o Irwin (1992):

Of these [the stars] they know a very large part by their names and the clever ones among them will tell in what part of the heavens they are to be seen in any month when they are above their horizon; they know also the time of their annual appearing and disappearing to a great nicety, far greater then would be easily believed by a European astronomer. (p. 14)

He nui hoki ngā tānga kōrero i puta mō te āhei o ngā iwi Poronīhia ki te whakatere. Hei tā Irwin (1992) mō te hau matua i te rāwhiti ki te Pokapū o Poronīhia, tāna i kī ai:

...the east wind was not constant, but subject to variation, there often being a fresh gale from the southwest for two or three days, but very seldom from the northwest. He considered that these westerlies could be due to the movement north and south of the boundary zone between the easterly trade winds and the belt of westerlies he knew to lie south of them, and that this latitudinal shift occurred within and between seasons. In fact, sub-tropical westerlies are even now assuming more importance in arguments about voyaging. Cook also notes that Tupaia had informed them of westerly winds (probably of monsoonal origin) with rain from November to January 'and they know very well how to take advantage of these in their navigations'. (p. 14)

Ka taunaki hoki a Wilson (1799) i roto o Parsonson (1962) i te mātau o ngā iwi nei ki te whakaterere waka:

...the men are excellent judges of the weather from the appearance of the sky and wind, and can often foretell [sic] a change some days before it takes place. When they are going to any distant island and lose sight of land they steer by the sun, moon and stars, as true as we do by compass. They have names for the fixed stars and know their time of rising and setting with considerable precision. (pp. 41-42)

Nā Banks hoki tētehi whakapae i roto o Howe (2006) e whakaū ana i te tohungatanga o ngā iwi Poronīhia ki te whakaterere waka:

...the fighting Pahies, which are the largest, only as they carry far greater burthens the stages are proportionately larger. The sailing ones are the most generally fastened two and two together: for this purpose the middling size ones are said to be the best and least liable to accidents in stormy weather; in these if we may credit the reports of the inhabitants they make very long voyages, often remaining out from home several months, visiting in that time many different islands of which they repeated to us the names of near a hundred. (p. 259)

E kitea nei te whakaaro wāhi rua o Cook mō te tohungatanga o ngā iwi Poronīhia ki te whakaterere waka i roto o Howe (2006):

In these Pahee's [pahi]...these people sail in those seas from island to island for several hundred leagues, the sun serving them for a compass by day and the moon and stars by night. When this comes to be prov'd we shall be no longer at a loss to know how the islands lying in those seas came to be peopled, for if the inhabitants of Uleitea have been at islands laying 2 or 300 leagues to the westward of them it cannot be doubted but that the inhabitants of those western islands may have been at others as far to westward of them and so we may trace them from island to island quite to the East Indies. (p. 261)

Nā te mōhio o Cook rāua ko Boenechea, he kāpene Pāniora, ki te mātau o ngā kaumoana Poronīhia ki tōna taiao me te takoto o ōna motu, ā, i roto i ngā moana mōrearea, ka tuku i ō rāua waka kia riro mā aua kaumoana Poronīhia nei rātou e ārahi (Howe 2006, p. 269).

Ahakoā, i mārama ki a rātou, ngā kaumoana tauīwi, te kaha o ngā pūkenga o ngā kaumoana Poronīhia ki te whakatere waka, he nui tonu ngā kōrero hāhāni i horahia e rātou hei tānoanoa i te mana o te mātau o ngā kaumoana Poronīhia. Inā rā te whakapae a Anderson, pouwhirinaki a Cook mō te mātau o ngā kaumoana nō Tahiti ki te takoto o ērā motu i te moana, hei tāna he mea homai kē ngā mōhiotanga e iwi kē i roto o Parsonson (1962):

...communicated to them by the natives of those islands driven accidentally upon their coasts, who, besides giving them their names, could easily inform them of the direction in which the places lie from whence they came and of the number of days they had been upon the sea. (p. 16)

I kitea hoki e tētehi rangirua, arā, o ngā whakaterenga pōteretere i rīkoatatia, i ahu ērā, mai i te rāwhiti ki te uru, i muri i te hau matua. I whakapono hoki ia, ana tahuri te hau, mai i te rāwhiti ka pupuhi mai i te uru ki te rāwhiti, kua noho ngā kaumoana Poronīhia, māna, e heke ana mai i Whīti ki Tonga (Pritchard i roto o Parsonson, 1962, p. 20).

Hei tā Denning i roto o Golson (1962) nā ngā mīhana ēnei whakaterenga pōteretere o ngā Pōronīhia i kaha tautoko, i mea rā ia “They reacted strongly in their descriptions to the romanticism of the explorers, and they tended to belittle Polynesian achievements, the better to point the contrast between pagan degradation and the Christian contribution” (p. 113).

Tērā ētehi atu i āhua rerekē ō rātou whakaaro, pēnei i a John Williams (1837) i roto o Irwin (1992), te upoko o te *mīhana London Missionary Society* i Ra’iatea mai i te tau 1817 ki te tau 1839, nāna ētehi whakapae i whakapuaki mō te āhei o ngā kaumoana Poronīhia ki te whakatere waka ki mua tonu i te ihu o te hau matua, rāwhiti ki te uru, ki roto o Poronīhia:



...it is thought to have been impossible for the natives to perform such a voyage with their vessels and imperfect knowledge of navigation...that if we can show that such a journey can be performed by very short stages, the difficulty will disappear. (p. 15)

I mōhio hoki ia, tērā te wā o te tau, ka tāmātemate te kaha o te hau matua mai i te rāwhiti ki te uru. Nā, ka oti i a ia tētehi rīpoata e mau ana ngā ingoa o ngā hau ka karawhiu mai i te uru, i āta mōhioitia ēnei e ngā kaumoana o Tahiti, ngā marama o te wātaka me te roa o te wā i karawhiu ēnei hau me ōna āhuatanga. Nāna hoki i āta tuhi ētehi pitopito kōrero mō āna ake whakaterenga mai i te uru ki te rāwhiti, arā mai i Rarotonga ki Tahiti, he takiwā tērā, ko te hau rāwhiti te hau matua (Parsonson, 1962, p. 18).

## **2.18 He Whakaaro nō ngā Mihingare me ngā Kaiwhakaterere o Mua**

Me arotahi ki ngā tau o te hekenga mai o ētehi Tauwiwi ki roto o Poronīhia, arā, ko Quiros (1595) i roto o Howe (2003) tēnā, ko tana whakapae, kāore ia i paku whakapono ki ngā āhei o ngā iwi Poronīhia ki te whakaterere. Hei tāna, he pōteretere noa tā rātou mahi:

...the (Marquesan) islanders had no navigational instruments and had to rely on their ‘eyes’. Winds and currents, plus the ‘mutability’ of the sun, moon and stars, meant that they were effectively lost much beyond the sight of land. If they had not come from nearby Terra Australis or moved along close-linked island chains, then they must have come by accidental drift, or a ‘miracle’. (pp. 92-93)

Ko te kupu whakatau a Quiros, he poto noa ngā terenga o ngā Poronīhia, kāore i matara te haere (i roto o Lewis, 1994, p. 11). Tērā hoki ngā kōrero a Pritchard (1886) i roto o Irwin (1992):

It cannot be doubted that the early migrations of the ancestors of these islands were involuntary rather than the result of roving dispositions, or of the pressure of limited and over-populated homes; that in fact they were blown away from their earlier homes in their frail canoes. (p. 15)

O ngā Tauīwi i tau mai ki roto o Poronīhia me ā rātou kōrero i whakarērea iho, nā Andia.Y.Varela i roto o Golson (1962) tētehi kupu whakatau e whakamārama ana i te mātau o ngā kaiwhakatere poronīhia:

They have no mariners compass, but divide the horizon into sixteen parts, taking as the cardinal points those at which the sun rises and sets...when setting out from port the helmsman reckons with the horizon thus partitioned, counting from the East, or the point where the sun rises: he knows the direction in which, wind aft, or on one or other beam, or on the quarter, or is close hauled: he knows, further, whether there is a following sea, a head sea, a beam sea, or if it is on the bow or the quarter. He proceeds out of port with a knowledge of these (conditions), heads his vessel according to his calculations, and aided by the signs the sea and wind afford him does his best to keep steadily on his course....What took me the most in two indians I carried from Oriayatea was that every evening or night they told me or prognosticated the weather we should experience the following day, as to winds, calms, rainfall, sunshine, sea and other points, about which they never turned out to be wrong: a foreknowledge worthy to be envied, for, in spite of all that our navigators and cosmographers have observed and written anent the subject, they have not mastered this accomplishment. (pp. 112-113)

O ngā kōrero nei, e mārama ana ki a au, tēnā pea, ko ētehi o ngā terenga o mua, he mea pupuhi e te hau, engari, ko te nuinga, he āta whakamahere i runga i ngā manako o ngā tūpuna kia tauria tētehi whenua ki tā rātou i manako ai.

## **2.19 He Whakaaro Pohewa**

I te pito o te rautau, tekau mā iwa, ka puta ngā kōrero a Fonander (1878), Tregear (1904), me Smith (1898, 1913, 1921) e whakatakoto ana i ētehi whakaaro pohewa, i takea mai i ngā kōrero tuku iho tonu a ngā iwi Poronīhia. Ko te mate kē o ngā kaituhi nei, ka raweketia e rātou ngā kōrero tuku iho nei kia rite ai ki ō rātou ake ariā i whai ai rātou. Ko te ‘*Great Fleet*’ ki roto i te ao Māori tētehi o ngā whakatauiratanga o tēnei momo ariā pohewa, i titoa ai e Percy Smith. Ko Te Rangihīroa (1958) anō tētehi i puta i a ia ētehi whakaaro pohewa mō ngā terenga a

ngā tūpuna, arā, nāna i tuhituhi tāna pukapuka e kīia nei ko ‘Vikings of The Sunrise’. Ahakoa, he nui āna kōrero mō te hangarau waka a ngā iwi Poronīhia, ko te mea aroha, kāore i a ia ētehi whakatauiratanga hei whakaū i ana whakapae. Ko Fornander (1880) hoki tērā ki roto o Hawai’i, nāna i whakatakoto ētehi whakaaro pohewa, i whai pakiaka ai aua kōrero ki roto i ngā whakatupuranga tāngata, e whia ngā tau i muri ake nei. Ko te wāhanga ngoikore o ēnei whakaaro pohewa, ko te kore o ētehi kitenga, whakatauiratanga e mana ai tā rātou i whakapae ai. Ki roto i te upoko tuatoru ka whakawhānuitia ai ēnei kōrero.

## 2.20 Ngā Terenga Pokerehū

Nō ngā tau 1956 me 1957, ka puta ētehi whakapae rerekē noa atu. O ngā tāngata i whakapono ki te ariā terenga pokerehū, kotahi tonu te tangata i hou ai te rongu. Ko Andrew Sharp tēnā, te ringa tuhituhi o te pukapuka ‘*Ancient Voyages in the Pacific*’, te pukapuka, nāna i whakapae, i tauria ngā moutere o Poronīhia i runga i ngā terenga pokerehū. Ko te tāhū o tana ariā terenga pokerehū, ko te kore āhei o ngā kaiwhakaterere Poronīhia ki te whakaterere i ō rātou waka ki tua noa o tētehi tawhiti. Nā tana kore āhei ki te whakatau i te neke o te waka, ina kumea ana te waka e te iarere me te hau ki wāhi kē atu. Hei tā Sharp (1956) tē taea e ngā kaiwhakaterere Poronīhia ēnei pānga taiao te karo, te whakatau iho kia tika ai te ahu o te waka, ka mea ia:

If they (Polynesians) were caught by a storm, they not only lost their bearings by the stars and sun, but were liable to be swept away. Under such conditions an off-shore voyage of any distance was a gamble with the weather, the forfeit being their lives, or an involuntary trip to another island if they were lucky. (p. 38)

Ahakoa tana mihi ki te āhei o ngā kaiwhakaterere Poronīhia, te whakaterere i ō rātou waka ki tō te rā, te marama me ngā whetū, ko tana tohe, me pēwhea e taea, ana kākahutia te rangi ki te kāpuapua, ana hou mai rānei te pūkerikeri. Hei tāna, nā tō rātou kore āhei ki te whakaterere i ēnei huarere me te korenga o ētehi homaitanga ā-taiao hei āwhina i a rātou, mea rawa ake, kua pūhia noatia ngā waka ki te moana, kāore i mōhioia ka tau ki whea. Ko tana whakatau, i āhei noa iho ngā kaiwhakaterere Poronīhia ki te whakawhitiwhiti i waenganui noa i ō rātou moutere pātata, ina e pai

mai ana ngā huarere ki tā rātou e hiahia ai. Mō ngā terenga tawhiti, he pokerehū kau (Sharp, 1956, p. 38).

Nō muri iho, tērā ētehi ringa tuhituhi i taunaki i ngā whakapae a Sharp me ētehi, kāore i aroha ki ōna ariā. Ko ngā mea i tautoko mai i ngā kaiwhakatere Poronīhia me ōna pūkenga, ko Parsonson (1962) rātou ko Wilkes (1845), ko Heyen (1962), ko Denning (1962).

Ko Parsonson (1962) tētehi i kaha te whakahē i tā Sharp. Ko tana tohe, kīhai a Sharp i whakatakoto tika i ngā kitenga, i ngā pūrongo a ngā Tauīwi o mua, nāna i tuhituhi ō rātou whakaaro mō te āhei o ngā kaiwhakatere Poronīhia (Parsonson, 1962, pp.24-28). Hei tāna anō, tērā ētehi kaiwhakatere Poronīhia, tino tohunga ki te whakatere waka mā te taiao, i whanatu ki tawhiti mō ētehi marama tonu. Te take o ētehi terenga, he haere ki te tauhokohoko, he kimi whenua hou, he whakarere whenua rānei. Arā noa atu ngā take i whanatu ai (Parsonson, 1962, pp. 28-35).

Ko Heyen (1962) anō tētehi i wero atu i ngā ariā o Sharp. Ko tāna i whakapae ai, kāore a Sharp i mārama ki ngā amotai me ngā iarere ā-moutere me ērā kei te moana uriuri. Mō te kapi o te rā, te marama me ngā whetū, ka mea a Heyen, kāore a Sharp i mōhio, e kore e roa atu i te toru rangi noa iho, e kapi ana ēnei āhutanga.

Ko Denning i roto o Golson (1962) anō tētehi i āta rangahau i te mātau o ngā iwi Poronīhia ki te takoto o ō rātou moutere tae atu ki ngā mātauranga whakatere waka o ngā kaiwhakatere Poronīhia. Ko te kiko o ana whakapae, he taunaki i te āhei o ngā pūkenga Poronīhia ki āna mahi whakatere.

Nō reira, hei whakahiato ake i ēnei whakapae, me rite te kōrero, ko te nuinga o ēnei ringa tuhituhi i kaha whakapuaki i ō rātou whakaaro mō runga i te take nei, atu i a Finney (1994), Lewis (1972), Gladwin (1970), me mārama tātou, kāore te nuinga o rātou i whai wāhi ki te whakatere waka aha noa. Kāti, me pēwhea e āta mōhio ai ki te mātauranga whakatere waka nei ki te kore e tinana i te tangata āna whakapae? He kupu tēnei nāku kei te poti o te ngutu e iri ana.

## 2.21 He Rangahau

Nō te tau 1962, ka tae ki te wā i pāoro ai te reo whakatītina, me huri ki te kohikohi, ki te rangahau i ētehi kōrero hou mā te whakatinana i ngā rangahau, mā runga tonu i te waka. Ko te take hoki, kua roa noa atu ngā kōrero onamata a te hunga Tauīwi tuatahi e whāngai ana i ngā whakaaro o te hunga rangahau. Ngā kōrero a te hunga Tauīwi tuatahi nei, korekore noa iho he tohutohu e āta whakarārangi ana i te pēwheatanga, i te whakatinanatanga rānei o te mātauranga whakaterere waka o ngā iwi Poronīhia. Ko Tupaia o Raiatea me ‘*Pedro*’, mauhere Sikaianian anahe ngā tohunga whakaterere waka i uiuia roatia e taua hunga Tauīwi tuatahi, engari, kāore i puta ngā kai mārō o ō rāua mātauranga hei kai mā taua hunga Tauīwi (Lewis, 1976, pp. 16-17).

Kāti, ka huri ngā kairangahau, pēnei i a Gatty (1960), i a Frankel (1962) ki te āta rapu i ngā kura huna o te mātauranga arataki waka me te whakatinana i aua mātauranga. Ana, ka whakatewhatewha a Alkire (1965) rāua ko Gladwin (1970) i te mātauranga whakaterere waka, i te mātauranga hangarau waka hoki ki ngā motu ririki o Maikoronīhia, ki runga o Woleai me Puluwat (Finney, 1976, p.7). Ka uru hoki a Doran (1976) ki roto o Maikoronīhia ki te rangahau i ngā mātauranga waka o reira (i roto o Finney, 1976).

Ko tētehi rangahau whakahirahira o ēnei rangahau katoa, koia tēnā ko tā Lewis (1972). Ko tana noho hei pia ki raro i ngā akoako a ngā tohunga o Maikoronīhia. I konei, ka whakapuakina ki a ia ngā mātauranga o ēnei tohunga, i runga tonu i te waka, i a rātou ka whakawhitiwhiti mai i ētehi moutere ki ētehi (Lewis, 1972, pp. 32-33). Hokihoki ai a Lewis ki Maikoronīhia ki te rangahau mō ētehi tau huhua tonu.

Ko Levison rātou ko Ward, ko Webb (1976) tērā i tahuri ki te waihanga i tētehi hangarau rorohiko o ngā terenga, tērā ka whanatu ki ngā moutere kei te remu o Poronīhia. Tā tēnei hangarau, he āta arotake i ngā huarere katoa o aua moutere, me te āhua o te whakaterere ki roto i aua huarere ki aua moutere. Hei tā Levison rātou ko Ward, ko Webb (1976) rangahau, mehemea, he waka pōteretere i whanatu, kua korekore noa e tau ki aua moutere rā, ā, e kore rawa atu e tau ki Hawai’i, ki Rapanui, ki Aotearoa rānei.

Ko te whakatinanatanga matua i hoki mai ai ngā mahi whakatere waka me tōna mātauranga ki roto i ngā iwi kōingo ki a ia, ko te puāwaitanga tēnā o Hōkūle'a i te tau 1976. I muri iho, ko Hawaikinui ki Tahiti i te tau 1984, ko Te Aurere ki Aotearoa i te tau 1992. Hei te upoko tuarima te roanga atu mō ēnei waka hourua o te ao hurihuri nei.

## 2.22 Aku Whakapae

I puta te reo pūoho o tēnei upoko i te hekenga mai o ngā iwi Māori i ngā atua, ka whai take ki te ao mārama. Nā te whakapapa o ngā iwi Māori ki ōna atua i tūhonohono ai rātou ki te kāhui atua kia kotahi. He mana i toi ai nō roto i te kauwae runga, ka tāhekeheke ki ngā tūpuna i whanatu i Hawaiki ki Aotearoa nei. Koia tēnei tāku, tā tēnei Māori titiro ki ngā pūtaketake kōrero o te ōrokohanganga mai o te tangata ki te ao, kua oti te whakatauiria i ngā whārikitanga kōrero i takoto iho.

Ko Hawaiki tēnā, te kāinga o ngā mātua tūpuna. I wānangahia e au ngā whakapae a te hunga tuhituhi mōna, i tā te hunga whakatōngā, i tā te titiro Māori hoki. Hei tāku e whakapono nei mō Hawaiki, arā, he pūtahitanga kāhui wairua, he whenua kura tahi. Māmā noa iho ki te hirikapo Māori, ahakoa e rua ngā whakaaro nei mō Hawaiki, kotahi tonu rāua. Hei tā ngā kōrero o tōku waka, o Tainui, ko Ra'iatea tētehi o ngā Hawaiki, i whanatu rā tōku waka i taua moutere ka tau ki Aotearoa nei. Nō reira, ko Hawaiki tēnā, nāna i kikinī ngā kume o te ngākau ki te tūrangawaewae ā-whenua kura, nāna hoki i taki te ara ki te pae kai ao, ngā kīkīngā whakamihi ki te riro toroa.

I puea anō rā ngā kōrerō me ngā tini whakapae, i ahu pēwhea mai ngā Poronīhia ki roto i ōna whaitua moana, tau iho rā ki ōna moutere, ki ōna motu ririki. I horahia ake rā ngā whiriwhiri kōrero e mea ana, i ahu mai i Āhia ki te tonga mā rāwhiti ki roto o Poronīhia, i ahu mai rānei i ngā Amerika ka tau ki Poronīhia. Mārama matatea ana te titiro, i ahu mai ngā iwi Poronīhia nō roto o Āwhirika, ka tau ki Āhia ki te tonga mā rāwhiti, ka tīmata rā i reira te whakawhitiwhiti ki roto o Poronīhia. Hei whakatītina ake, ki te hoki anō ki ngā rangahau mō te *Lapita*, kotahi tonu te whakaaro pūmau hei whakawhāititanga mai, i ahu mai ngā iwi Poronīhia i Āhia ki te tonga mā rāwhiti. Huhua noa atu ngā tohu whakaū, i te toi, i te reo, i te kai, i te hangarau waka, i te mātauranga whakatere, i taurite te hanga huri noa i Poronīhia.

I konei ka wānangahia e au ngā taukume o te pōteretere noa me te whakamahere terenga o mua. Ka puta ngā whakapae taunaki me ngā whakapae whakahē. Heoi anō, mōku tonu nei, ahakoa ngā whakapae a Sharp, kāore tonu i eke i a ia tāna i whakapae ai. Tuatahi, ko tana tohe, he tohe āhuru, arā, he tohe nā te tangata, kāore ia e paku mōhio ki te whakatinana i ngā mātauranga waka. He tohe nā te tangata, kāore ia e paku mōhio ki ngā āhuatanga o te moana. Tuarua, me pēwhea e tinana ai i a ia ana whakapae? E kīia nei e au, mei i mōhio te tangata ki te moana, mei i mōhio ki te whakatinana i ngā mātauranga whakaterere waka, kua titiro whānui ake te tangata ki runga i te take nei. Waimarie au, he kaumoana au, kua takahia e au te tuara o Tangaroa, kua mārewa ki runga i te paparaho o Tāne, e rite ai tāku e whakapae nei, i āta whakaraupapatia ngā terenga a ngā tūpuna. Tērā ētehi i pūhia e te hau. Tērā hoki ētehi i tūpono ki te rae whenua. Engari, ko te nuinga atu o ngā terenga, he whanatu ki tā rātou i whakamahere ai i runga i ō rātou manako kia tauria e rātou tētehi whenua. I wānangahia e au ngā whakapae a ngā Tauīwi, i tirohia hoki ngā kupu taunaki i te take nei, me te mārama o te whakaaro o te nuinga o ngā ringa tuhituhi, e tautoko tahi ana i te mātau me te āhei o ngā kaiwhakaterere Poronīhia ki te whakatutuki i ā rātou terenga tawhiti roa, ki tā rātou i whakamahere ai.

## 2.23 Whakakapi Upoko

Ko te whāinga o tēnei wāhanga, he whakatakoto i ngā whakaaro taketake me ērā o Tauīwi mō runga i te ahunga mai o ngā iwi Poronīhia ki roto i ōna whaitua moana. Mai i te pūtakenga mai o te iwi tāngata, tae atu ki te mātauranga whakaterere waka mā te taiao. Nā te titiro Māori tēnei upoko i whakapuaki i te tātai whakapapa atua me te hono mai ki taku whakapono, i ahu mai ngā iwi Māori i ngā atua. Kātahi ka hahaina a Hawaiki, mei kore e rokohina, āe rā, i rokohina. Koinei te whakatauiratanga ake, ko tō te Māori whakaaro mō te ōrokohanganga mai o te iwi tāngata me ōna kōrero kia kite ai i te rerekē o te ahurea Māori me tō Tauīwi. Nō muri iho, ko te huringa tēnā ki ngā kōrero Tauīwi, i takea mai te iwi tāngata i whea. Ka puta ngā rangahau e whakamārama ana i te horanga o te iwi tāngata ki te ao, ka tau ngā tūpuna o ngā iwi Poronīhia mai i Āwhirika ki Āhia ki te tonga mā rāwhiti, ka whanatu ki roto o Poronīhia.

I roto i ngā wānanga mō *Lapita*, kitea ariaritia ana te kiritahitanga o ngā iwi i heke mai i Āhia ki te tonga mā rāwhiti ki Poronīhia. Nō konā i puta mai ai ngā tohu

tīwhiri i te āhua o te whakaterere a ngā tūpuna Poronīhia, i a rātou ka tauhokohoko tahi, ka whakawhitiwhiti tahi hoki me ētehi atu i waenganui i ō rātou moutere. Te meatanga ake, ka tatū rā ki te tohe nei e kī rā, he pōteretere noa, he whakamahere terenga rānei tā ngā tūpuna Poronīhia i whai ai. Ko te manako o te ngākau, i whakakitea kia mārama matatea ai te titiro, he tohunga whakaterere waka ngā tūpuna nei. He tino tautōhito rātou ki te pānui i ngā homaitanga o tō rātou taiao i taea ai e rātou te nuinga o ngā moutere o te Moana nui a Kiwa e tau nei.

I roto i te upoko tuatoru e whai ake nei, ka whakatakotohia ētehi whakatauiratanga tuatahi o ēnei terenga i whakamaheretia, arā, ka tirohia ngā kōrero tūpuna mō ngā waka hourua Māori i whakawhiti ai i Poronīhia ki Aotearoa.



## **Upoko Tuatoru**

### **Ruruku te Rangi e Rongo, Tenei te Rangi Ka Ruruku!**

Kua pae te waka rangahau ki ngā Hawaiki mātāmua o ngā tūpuna. Ngā kupu o te karakia i runga ake nei, he tere ki tai nui, ki tai roa, mei kore e rokohina ko Aotearoa. Ki konei te waka rangahau kau ai i ngā ara terenga o Kupe.

#### **3.1 Kupu Whakataki**

I te upoko tuarua, i whakahiatotia ngā miro huhua o te taura kia mimiretia ai ngā wānanga e pā ana ki te hounga mai o te iwi tāngata ki roto o Poronīhia ki te uru me Poronīhia ki te rāwhiti. I kitea iho ngā terenga whakawhitiwhiti o *Lapita*, me ngā kōrero whakatītina i te mātau o ngā kaumoana Poronīhia. I roto i te upoko e whai ake nei, ka whakawhānuitia ēnei kōrero, ka titiro māhoi ki te whanaketanga mai o ngā iwi Māori ki Aotearoa. Hei whakapuaki ake i tēnei upoko, ka hāngai te titiro ki te hiranga o te kōrero tuku iho me te hītōria ā-waha a te Māori, ngā pātaka iringa kōrero i mau ai ngā mātauranga o te Māori.

I muri mai, ka tirohia ngā waka Māori me ōna kōrero e haupū nei ki roto i ngā kōrero tuku iho a te Māori. He mea nui ēnei kōrero kia kite ai i ngā whakatauiratanga tuatahi onamata i kauria ai ngā whaitua moana o Aotearoa. Mō muri iho, ka whai i ngā rangahau e pā ana ki ngā terenga o ngā Māori i te pokapū o Poronīhia ki Aotearoa me te takiwā o ngā tau i tatū atu ai.

Hei whakakapi ake, ka tau te titiro ki te ariā o Percy Smith, nāna i waihanga mai te pakiwaitara mō ngā waka ‘e whitu’ o te *Great Fleet*, i te hiku o te rautau tekau mā iwa, ka kaha te rangiwhāwhā ki ngā whakatupuranga mātinitini, tae atu ki ngā tau o 1960. I konei, ka tirohia e au ngā take i puta ai i a ia tēnei ariā, me ngā whakatau hei urupare i te ariā nei, i whai pakiaka ki te riu o te hirikapo o te iwi whānui, Māori mai, Pākehā mai.

#### **3.2 Kōrero Tuku Iho me te Hītōria ā-Waha**

I ngā wā o neherā, kaha ana te Māori ki te whakapau whakaaro ki te mana o te ‘kupu’. Kāore e āriarika ngā whakataukī o te ao Māori e whakaahua ana i taua

mana o te ‘kupu’. Ko tētehi o ēnei kōrero nō roto o Kāwhia moana, i kōrerotia mai ki a au e te reiputa, e Meto Hopa, o Ngāti Hikairo e pēnei ana “E kore te huare e hoki ā-waha mai” (M. Hopa, kōrero ā-waha, Oketopa 13, 2016). Ko te tikanga, ko te huare te whakaritenga ki te ‘kupu’. Ana turuturu te huare i te waha o te tangata, nō te turuturutanga iho ki waho, e kore e hoki ki te waha. Mārama ana te titiro ki te pikitia e kawea nei i ēnei kupu. Ka puta ana ngā kupu a te tangata i tōna waha, e kore e hoki ki roto. Nō reira, ko te kaupapa kē, me āta whakaaro te tangata i te kōrerotanga ake o tētehi whakaaro ki tētehi, kei hopo, kei pahē rānei te kaikōrero, te kaiwhakarongo rānei (M. Hopa, kōrero ā-waha, Oketopa 13, 2016).

Nā, ko tētehi anō e kawea ana i te wairua o tēnei whakaaro, ko te whakataukī whānui a te Māori e kī ana “He tao huata e taea te karo, he tao kī e kore e taea” (Moko Mead rāua ko Grove, 2001, p. 122). Kāti, i ēnei tauira e rua nei me te maha anō kua mau ki ngā tuhituhi me ngā ngutu o te iwi Māori, ki tāku whakapae, i ngā wā o mua, he mana tō te kupu, he tapu tō te kupu, he ihi tō te kupu.

Ko taua kupu i kawea e te ao Māori o mua, i takea mai i roto i te waka kōrero e kīia nei e te Pākehā, he kōrero tuku iho. Koia tēnei, ko ngā mātauranga me ngā mahi i mahia, i tukuna iho mā te waha o te tangata ki ngā whakatupuranga o tōna ahurea. Ina tirohia te Māori o mua, ko te kai a te rangatira, he kōrero. Koinei te waka whāngai i ōna uri. E ai ki a Vansina (1985) ko te *oral tradition*, ko ngā “...verbal messages which reported statements from the past beyond the present generation...the message must be oral statements spoken, sung, or called out on musical instruments only” (p. 28). Kia tīkina hoki te whakaaro o Hutchings (1993) mō te *oral tradition*, ko tāna e mea ana:

... oral tradition, which is the narratives and descriptions of the people and events in the past that have been handed down by word of mouth from generation to generation. These are the recollections from another person’s lifetime rather than that of the informant. (p. 2)

Ka tirohia ināianei te hītōria ā-waha. Koinei te kohikohi, te whāpuapua a te tangata i ētehi hītōria, mā te kōrero tahi ki te tangata e mau ai ngā maharatanga me ngā mōhiotanga mō tētehi kaupapa. Kei te ao Māori, i ētehi wā, he taurite tonu te tikanga

o te kōrero tuku iho me te hītōria ā-waha. Hei tā Mahuika (2011) ko te tikanga o te kōrero tuku iho me te hītōria ā-waha e pēnei ana:

Drawing on a diverse array of voices to explore the difference and similarities that exist between the studies of oral history and oral tradition, there are more overlaps between these disciplines than there are divergences. The boundaries that supposedly indicate these disparities are more artificial than they are real, and are exaggerated by an overemphasis on a simplistic 'orality'. Similarly, the labels 'history' or 'tradition' often work to distinguish 'valid' knowledge from 'unreliable' knowledge, but are far too narrow generalisations to determine one field from the other. (p. 311)

Hei tā Mahuika (2011) anō, mō te āhua o te aranga mai o ēnei kaupapa e rua "...oral tradition as a field emerged from a study of ballads, myths and folklore, while oral history developed as a study of recorded interviews with living participants" (p. 313). Nō reira, ko tā te kairangahau hītōria, he whakaū, he whakatewhatewha i te ā-waha o ngā kitenga, heoi, ko tā te kairangahau kōrero tuku iho, he ketuketu i ngā tuhinga me te whakaū i te ā-waha o ngā kitenga. E kapi ana te wairua o tēnei kōrero i tā Mahuika (2011):

...historians emphasise the orality of their sources, while oral traditionalists work predominantly with written sources, yet assert the 'orality' in the sources they use in reference to perceived 'metric' conditions. However, the form of the oral history and the oral tradition, as this study has shown, is multi-faceted and more than simply 'aural' phenomena. They are defined as kōrero tuku iho, taonga tuku iho and kōrero tahito, found in the living world and caught in osmosis. They are the product of generations of audiences and narrators, refined in particular settings, seen as much as heard, and always modified and evolving as they are recaptured and regurgitated in new ways. (p. 313)

He āhua ōrite te ia o ngā whakaaro o Ka'ai (2010):

Oral history is the record of the personal experiences of an individual. Oral tradition refers to those things taught (orally) to a person and covers history

that is no longer contemporary – oral testimonies concerning the past which are transmitted from one person to another. (p. 46)

Ka whakawhānuitia atu e Ka'ai (2010) kia puta ai he māramatanga mō ia kaupapa me te tika hoki:

The key difference between oral history and oral tradition can be summarised in the following example: a person may learn a waiata from their parent. That's the person's experience of learning that waiata, when reiterated orally by that person, is part of their oral history. The waiata itself and the stories that go with that waiata form part of the oral tradition. (p. 47)

Nō reira, ko te kōrero tuku iho me te hītōria ā-waha te waka kawē i ngā kōrero, i ngā mātauranga o whakapata ki roto i ngā whakatupuranga. Ki tāku titiro, ina whakaritea ngā kaupapa e rua nei, ko tōna ritenga tonu. Ko te take, e kore tētehi e ora, ki te kore tētehi atu. Inā rā, mā te hītōria ā-waha a te tangata tonu e whāngai ngā pūtea kōrero tuku iho a tōna iwi. He pērā tahi ngā kōrero tuku iho mō ngā waka atua me ngā waka tūpuna o te ao tawhito. He mea whāngai ērā kōrero tuku iho e ngā tūpuna ki ngā whakatupuranga, ā, kei te ngārurue tonu te moana tāngata i ērā kōrero i te rangi nei. Ko te hāngai o ēnei whakamārama mō te kōrero tuku iho me te hītōria ā-waha, koia tēnā ko ngā kohinga kōrero mō ngā tāruru waka o te ao Māori, ngā waka tuatahi, e ai ki tō te Māori whakapono. Ko ētehi o ēnei kōrero tuku iho e mau nei ki roto i ngā pūrākau a ngā iwi. Ehara hoki i te mea, kua tūpāpaku ērā kōrero ki tāukiuki, engari mō tēnā. Kia tīkina ake tā Jones (2004) e whakaū nei i ngā pūrākau ki roto i te ao o nāianei rāngi e mea ana ia “Māori traditions are not located in some timeless past but are invariably diachronic narratives linked precisely to detailed genealogical lattices defining a chronology that is internally consistent and in conformity with biological constraints” ( p. 7).

Kāti, koirā te arotahi o tēnei wāhanga o ngā kōrero ki tēnei upoko, he whakapoi i te hīrau kia rangahia ai te tai uru o kōrero tawhito mō ngā waka atua me ngā waka tūpuna o te Māori.

### 3.3 Ngā Waka Atua

Ko ngā waka atua e whakatakotohia atu nei, he karangatanga nāku hei ingoa mō ngā waka mātamua i roto i ngā kōrero tuku iho a te Māori. Koinei ētehi o ngā waka tuatahi o te Māori, nō mua noa atu i ngā waka tūpuna i heke ai i Hawaiki ki Aotearoa. Ko ngā whakatauiratanga o ngā waka atua ngā tūāpapa kōrero waka i te ao Māori.

#### 3.3.1 Te Waka o Tama-Rereti

Tērā tētehi waka tawhito o te Māori, ko Uruao te ingoa. I kīia ai, ko Tama-rereti te kaihautū (Best, 2005, p. 21). Kua meinga te ingoa nei, Te Waka o Tama-rereti ki te hiku o te kāhui o te waka o Mairerangi. Nā, i whakapūkaitia ngā whetū ki roto i te riu o Uruao hei korowai i aua taonga, kei taka iho i te uma o Rangi (Best, 2005, p. 21).

E mea ana hoki a Whatahoro (1913), ko te waka tuatahi tonu o te ao, ko Uruao, nō Tama-rereti taua waka. Ā, i karakiatia tēnei waka e Tupai, te teina o Tāne-nui-a-rangi, i te whakairotanga o te waka nei, i a Uruao. Koinei tana karakia:

Hara mai te akaaka nui,  
Hara mai te akaaka roa,  
Hara mai te akaaka matua  
Hara mai te akaaka na  
Io-matua-taketake-te-waiora!  
Ki tenei tama nau,  
E Io-tikitiki-rangi e i!  
Hara mai to akaaka nui,  
To akaaka roa, to akaaka-atua  
Ki enei tama nahau!  
He tama tawhito, he tama tipua.  
He tama atua nau,  
E Io-te-akaaka!  
Te take ki enei tama e i.

Hapai ake nei au i aku toki nei,  
Ko 'Te Haemata,' ko 'Te Whiro-nui,'  
Na wai aku toki?  
Na Uru-te-ngangana aku toki!  
He toki aha aku toki?  
He toki topetope i te Wao-o-Tāne  
Ka tuatuaia ki raro.  
He aro tipua, he aro tawhito  
He aro nou, e Tāne-te-waiora!  
Ki enei tama; he tama nui, he tama roa,  
He tama akaaka, he tama tipua, he tama atua e i.

Hapai ake nei au i aku toki  
He toki aha aku toki?  
He toki nui aku toki  
He toki aha aku toki?  
He toki roa aku toki  
He toki aha aku toki?  
He toki aronui aku toki  
He toki aha aku toki?  
He toki mata nui aku toki.  
He toki aha aku toki?  
He toki mata koi aku toki.  
He toki aha aku toki?  
He toki tarai i taku waka taku toki.  
He toki aha aku toki?  
He toki whakariu aku toki.  
He toki aha aku toki?  
He toki ta-matua aku toki.  
He toki aha aku toki?  
He toki tamaku aku toki.  
He toki aha aku toki?  
He toki whakangao aku toki.  
Ki runga ki te Iho-nui,  
Ki te Iho-roa, ki te Iho-matua

Ko taku waka kia puta i tua  
Ka puta i roto, ka puta i Tawhito-ngawariwari  
E tu tapawhaki whaitiri pao e, i  
Ko wai taku waka? Ko 'Uru-nui' taku waka,  
Ko wai taku waka? ko 'Uruao' kapua-rangi, taku waka  
He waka aha taku waka?  
He waka tawhito taku waka,  
He waka aha taku waka?  
He waka tipua taku waka.  
He waka aha taku waka?  
He waka atua taku waka.  
He waka aha taku waka?  
He waka rangi taku waka.  
He waka aha taku waka?  
He waka tairanga taku waka,  
He waka aha taku waka?  
He tama iara na Mumu-whango taku waka,  
He waka toi-uru, he waka toi-rangi e i

He kōrero anō tēnei i kitea i tā Moorfield (1996) mō Te Waka o Tama-rereti e whakarōpū ana i ētehi whetū hei kāhui whetū nui:

Ko Te Waka o Tama-rereti kāore i te hāngai ki ngā kāhui whetū a te Pākehā. E ai ki ētahi kōrero ko Tautoru te kei o Te Waka o Tama-rereti, ko Uruao te ihu, ko ngā whetū kei waenganui i a Tautoru me Uruao te takere o taua waka. Ko Māhutonga te puna. Kua huripokia Te Waka o Tama-rereti, ā, kua taka iho ngā whetū i taua waka. Koia nei ngā whetū huhua o Te Mangō-roa. (p. 169)

### 3.3.2 Te Waka o Rangi

Ko Matariki te kāhui whetū tapu o te tau (Matamua, 2017). He nui ngā tohu whakahirahira o Matariki ki tā te ao Māori. Ko tētehi, he tohu mate. Tokoiwa ngā whetū o te kāhui nei, ko Pohutukawa tētehi. Hei tā Matamua (2017) “...the star Pohutukawa within the Matariki cluster is associated with those who have passed on into the endless night” (p. 62). Kei roto a Matariki i te kāhui waka o te pō, ko Te waka o Rangi. Ko Matariki ki te tauihu, ko Tautoru ki te kei, ko Taramainuku tōna rangatira. Kia tīkina ake tā Matamua (2017) hei whakaū i ēnei whakamārama:

When Matariki rises on the morning of Pipiri this canoe is seen sitting on the horizon, and Taramainuku stands on board with his net. For the next eleven months of the Māori year, from Pipiri until Haratua, Taramainuku casts his net across the earth and hauls to the sky all those who have died that day. The spirits of the deceased are suspended by Taramainuku to the stern of the canoe, at a place known as Te Hao o Rua (Orion’s nebule). There they hang like the kura, the plumes of decorative feathers that adorn Māori canoes. (p. 63)

Tere ai te waka nei i ngā rire o te rangi, e hao rā a Taramainuku i ngā wairua o te tau Māori, mai i te Pipiri ki te Haratua, ka tae ki te ata o Pipiri kua whakairihia e Taramainuku aua wairua hei whetū o te pō i puta ai te kupu poroporoāki a te Māori “Kua whetūrangitia” (Matamua, 2017, pp. 64-65).

### 3.3.3 Tainui Waka

Ko Tainui waka tā Tainui kōrero mō te kāhui e taurite nei ki Te Waka o Rangi. Ko Te Tata o Tautoru, ko Te Kakau a Māui, ko Te Whānau o Mata, ko Te Punga o Tamarereti ētehi o ngā whetū i roto i a ia. He tohu mate hoki te tikanga o tēnei waka. Ko te rā o Tainui te kōmaru o te waka nei e tōtō ana i ngā mate i hinga i te tau (Kirkwood, 1999, p. 22).

E ai ki ngā kōrero, ka rewa ana ko Tainui waka, he pō tapu taua pō, he poroporoāki ki a rātou kua riro, ka whakatau hoki ai i ngā wawatatanga o āpōpō (Kirkwood, 1999, pp. 21-22).



### 3.3.4 Māui

He hautupua a Māui, he atua, he tupua. Ko āna mahi katoa i pūrākaudia ki ngā kokorutanga o ngā motu katoa o Poronīhia, puta noa i ngā moana katoa. Mai i Meronīhia, i Maikoronīhia me Poronīhia, haruru ana tōna rongo ki tawhiti, maiangi ai tōna ingoa hei ingoa whakamaunga mā ngā iwi. I maharatia ai ko ia te hautupua rongonui o ngā pūrākau katoa puta noa i ēnei motu, e mea ana ngā rangahau tuari ā-whenua, i hau mai aua pūrākau nō te wā o te *Lapita*, i te 4000 – 6000 mano tau ki muri (Taonui i roto o Howe, 2006, p. 29). Kei ngā motu katoa te ingoa o Māui, kei te Rāwhiti i Yap, kei ngā moutere o Caroline, ko Mo-tik-e-tik, kei te Hauāuru, i Mangareva, ko Māui-tikitiki-a-Taranga, kei Tonga, ko Māui-atalanga, kei Hawai'i, ko Māui Ki'i ki'i, kei Aotearoa nei, ko Māui-tikitiki-a-Taranga, Māui-mōhio, Māui-atamai me Māui-nukarau-tangata. Ki te wetekina te pūrākau a Māui i tana hī ake i te ika a Māui, tēnā e kitea ai te whakaterenga tuatahi a te Māori. Hei tā Taonui i roto o Howe (2006) “Maui’s adventures and journey's always involved risk, one of those journeys well known throughout the Pacific was the fishing up of Aotearoa. This journey features one of the earliest examples of deep sea sailing” (p. 29).

Ko te hī whenua te kōrero kōtuitui i ngā motu o Poronīhia e mau ana i ngā pūrākau mō Māui. Kei Yap i Maikoronīhia, ko te pūrākau ia, i tētehi rā, ka whai a Motik-e-tik i tōna whaea e ngaro ai te whaea nei ki te moana ia rā. Ka whai a Māui i ana tapuwae kia tau ki Rarohēnga. Kāore i roa, ka mate tana whaea. Kātahi a Māui ka hoki ki runga, ki te ao mārama, ka haere tahi me ōna tuākana ki te hī. Te meatanga ake, ka mau i a ia ētehi taonga whakahirahira, ko te whenua tētehi (Howe, 2006, pp. 221-226). Kei Tonga hoki te pūrākau mō te hī whenua e kī ana; “Māui Atalanga fished up the islands of that archipelago” (Collocot, 1924, pp. 166-184).

Kei Aotearoa, hei tā Buck (1950) “...we have the widespread story of the Māui family and the fishing-up of the islands. The usual deep-sea fishing voyage was made by five Māui brothers” (p. 275). Ki tā te Māori titiro, ko te tuatahi tēnei o ngā terenga ki Aotearoa.

E āki ana a Mahuika (2011) he tupuna tonu a Māui i heke ai ngā uri o Ngāti Porou i a ia:

According to our kōrero tuku iho, as Maui Tikitiki-a-Taranga hauled up his great fish – the North Island - from the depths of the ocean, the first part to emerge was Hikurangi. His vessel, Nukutaimemeha, it is said became stranded there and remains on its peak to this day in petrified form. The lament, ‘Haere ra e Hika/Farewell dear one’ refers to this occasion in its closing lines, ‘Ko Nukutaimemeha, ko te waka i hīia ai te whenua nui nei/Nukutaimemeha, the canoe which fished up this great land.’ For us, Maui was inextricably tied to our tribal history, and a living being in our genealogy. (p. 7)

Nā reira, e kitea ana ngā mahi nunui a Māui i roto i ngā motu o te Moana nui a Kiwa hei painga mō ngā uri whakatupu. Ko tana whakamahutatanga ake o Aotearoa tēnā e tohu ana i tētehi kōrero tawhito mō te whakatere waka i Poronīhia. Ka noho tēnei whakatauiratanga a Māui hei tūāpapa mō ngā mahi whakatere waka ki roto i te ao Māori.

### **3.4 Ngā Waka Tupua**

#### **3.4.1 Rata**

Ko Rata hoki tētehi tupuna i ngārurue tōna rongo huri noa i ngā motu o Poronīhia. Kei te ao Māori i Aotearoa, i heke mai a Rata i a Tāwhaki. Nā Tāwhaki ko Wahieroa, nāna ko Rata (M. Hopa, kōrero ā-waha, Oketopa 13, 2016). E ai ki a Best (1923) nō te pakeketanga o Rata, ka kimi utu ia hei rānaki i te mate o tana matua, i kōhurutia e Matuku-tangotango me Pou-hao-kai i Pari-roa. Ka huri a Rata ki te tārai waka mōna kia ea ai i a ia te mate o Wahieroa. Nō konei tētehi tikanga o te tuku karakia, kia pai ai te tua rākau. Hei tā ngā kōrero a Te Ao-te-rangi, i roto o Kelly (2002) ka tae a Rata ki te rākau o te wao i hiahiatia e ia, ka ngau tana toki. I te aonga o te rā, kua matika anō te rākau. Ka poroa tuaruatia, ā, ko te tūnga anō. I mua i te poro tuatorutanga, ka tākina e te manu Porihawa tētehi karakia. Ko taua karakia e pēnei ana “Tapu te rangi nā Io nā te atua, e tapu te rangi ruanuku, kia rere mai te maramara, kua piri, kua tau, kia rere mai te kongakonga, kua piri, kua tau torotika e” (p. 14).

Ahakoā tērā, kua hou mai te iwi kāhui Popokotea ki te whakaara i te rākau, i konā, ka tākina e Rata tāna anō karakia (i roto o Kelly, 2002), “E tapu te rangi tukua ki te

whenua, nā Rangi, nā Papa, nā Tāne te tupe nei, tupe hinga, tupe takoto, tupe nā Huatare” (p. 14). Nō te karakiatanga a Rata i te rākau nei, takoto tonu atu te rākau, engari mō te ara anō (Kelly, 2002). Koinei tētehi o ngā whakatauiratanga matua tuatahi o te nui o te karakia me te tārai waka. I kitea iho tēnei āhuatanga i te karakiatanga a Rata.

Nā, ka tīmata ngā mahi hanga waka nei, ka rite, ka tapaina tōna ingoa, ko Aniwaru. Ka tōia atu te waka i te wao ki te moana me ngā tikanga tō waka. Kātahi a Rata ka rere ki te ngaki i te mate o tana matua. E ai ki a Kelly (2002), ka whai a Rata i tētehi tokorua, i a Kiore-roa rāua ko Kiore-poto, ā, ka mate a Kiore-roa i a ia, engari, a Kiore-poto, kīhai i mau.

### **3.4.2 Kupe**

Ko Kupe tētehi ingoa tupuna e takoto whānui ana ki roto i ngā kōrero tuku iho e mea ana, ko te tangata tuatahi tēnei kia tau mai ki Aotearoa. Ko ngā kōrero e whai ake nei, he mea tango i te ranga kaituhi nei, a Buck (1950), Jones (2004), Whatahoro (1913), me Te Rōpū Whakamana i te Tiriti o Waitangi (2011). Ko te pūrākau e kī ana, kei Hawaiki, he mea kai ngā mōunu ika a Kupe e te wheke a Muturangi. Te meatanga ake, ka whai a Kupe i te wheke nei kia patua ia i āna mahi kai mōunu. Nā, ka rere te wheke i tōna haere, e whāia haeretia nei e Kupe tau rawa ki Aotearoa tonu. Ki ētehi kōrero kē, he terenga tēnei nāna i runga i tōna manako tonu, i tōna hiahia kia tau ake ki Aotearoa. Ko Mata-whaorua, ko Mata-hourua rānei te ingoa o te waka o Kupe, i hangaia tahitia e rāua ko tana irāmutu, ko Hoturapa te ingoa. I hinga te rākau i te maunga o Hikurangi, e pātata ana ki Awanuiārangi kei Hawaiki. Kāore a Kupe i haere tahi i tōna kotahi i a ia e tere ana, ko tōna wahine, ko Kuramarotini me tana tama a Tuputupuwhenua. Ā, ko ā rāua tamāhine ko Matiu rāua ko Makaro me ētehi atu tāngata tekau mā rima nō tōna pā, nō Hawaiki-rangi (Te Rōpū Whakamana i te Tiriti o Waitangi, 2011, p. 1).

E ai ki ētehi kōrero, i tere tahi a Mata-hourua me tētehi atu waka, ko Tāwhirirangi ki Aotearoa. Koia tēnei te waka o Ngake, ko Ngahue rānei tētehi ingoa, ā, ka whai haere rāua i te wheke nei, tatū rawa ki te Muri-whenua o Aotearoa, ā, ki ētehi whaitua kē o Aotearoa (Whatahoro, 1913, p. 123). Ko te wā rānei i tere mai ai a Kupe mai i Hawaiki, ko te rerenga a te pīpīwharaua, i tōna hekenga ā-tau ki te

tonga o Poronīhia ki te whakawhānau i ā rātou hua ki ngā kōhanga o te riroriro i te wā o te kōanga ki Aotearoa. Ko te hekenga rānei tēnā o te kauika hamupēke me āna punua ka hipa i ngā moutere o ngā Kuki Airani, Tonga, me Aotearoa ki Te Tiri o Te Moana, ki reira kai ai.

Ko tāku tātari iho i ēnei take e rua nei, e kanohi taiaha ana. Kia tītaia aku ui makihoi kia iri ki te tara mō te wā poto. Mehemea e rere whakatetonga ana te pīpīwharaua i Poronīhia ki te takiwā o Aotearoa, kei te mōhiotia rānei e au, ki whea rawa ki te Tonga tēnā manu tau ai ki te whenua? Tuarua, he pērā tahi me te pīpīwharaua, kei te mōhio rānei au, he pēwhea te tawhiti o te kau a te hamupēke ki te Tonga? I ngā hamupēke nei e ahu whakatetonga ana ki Aotearoa, ko tana kau-tere, he toru ki te whā nōti, he wā pea tōna, ka pahure ngā hamupēke? I ōku hāereere i runga waka hourua, he hotoa rawa te toru nōti, e whā ki te whitu nōti rānei te kau-tere o te waka i te nuinga o te wā. E korekore rawa au e whakahāwea i ngā kōrero tuku iho mō te whai o te manu pīpīwharaua me te hamupēke.

Ko taku maniore, kāore anō kia puta tētehi rangahau, kitenga ā-ringa rānei e tau ai tēnei āwangawanga riha nei. Heoi anō, i te wā i a Kupe, kua kore he waka tauwi e patu nei i aua tohorā mō te ōhanga te take, kāore hoki e kore, e kau takimano haere ana ngā tohorā nei me te mahi a te pīpīwharaua i hou tahi ai i te korenga o ngā ōhanga patu ngahere. Heoi anō, koia ētehi huatau o te hirikapo pākīkī.

Tērā ētehi kōrero e kī ana, ka tau atu a Kupe ki ngā Kuki Airani, ki te moutere o tōna Pāpā, ki Rarotonga. Hei tā Te Rōpū Whakamana i te Tiriti o Waitangi (2011) e mea ana:

Although Matawhaorua left from Pikopikoiwhiti, it is very unlikely that Kupe tacked South immediately. He would first have sailed to Rarotonga, his father's home island, and reprovisioned there for the final push south. The last leg of Kupe's voyage would have taken about three weeks, assuming that it began in Rarotonga and there was a deity by Kupe's people. There appears to be no stopover in the Kermadecs. He would have steered a south west course, sailing across the face of the westerly that blows so consistently at that time of year between 30 and 40 degrees of latitude. This was the safest option because it ensured Matawhaorua would not be

stranded in the southern land. The waka could return to Hawaiki on the same wind in due course if need be. (p. 1)

E mea ana ngā kōrero, ko ngā whenua i kitea tuatahitia e Kupe, ko te raki o te Ika ā-Māui, ko te rāwhiti rānei. Hei tā Whatahoro (1913) “It was not long after this the mainland was seen in the far distance...as it drew near to Muri-whenua (the North Cape), at the tail of this island, the octopus turned its head (course) to the South along the East Coast” (p. 56).

Tā ngā kōrero o Tainui waka, ka tau tuatahi a Kupe ki te rohe o Whāingaroa, he iwi kē kei te whenua e noho ana, he tūrehu-tūrangi, he patupaiarehe, he pokepoke-wai, he hā-moamoa, he Tūrepe. Tētehi iwi anō i te take o te maunga o Karioi, ko Ngāti Matakore, he iwi kē tēnā, ko āna kai he aruhe, keria ai ki te kō (Jones, 1995). Nā wai, ka hipa ētehi tau e nōhia ana te whenua nei e Kupe, ka tapatapaina e Kupe ngā whaitua o te Ika ā-Māui ki ngā ingoa e mau tonu ana i te rangi nei.

Ka tae ki te wā i hoki ai a Kupe ki Hawaiki, hei tā Tainui kōrero, i hoki ia i te takiwā o Whāingaroa. Nā, ka noho ia me tētehi o ana pononga, ko Pōwhetengū te ingoa, ka whakatakoto i tana kupu whakamutunga kia tutuki i a ia. Ka mea a Jones (2004):

I te putanga o te whakaaro o Kupe kia hoki ia ki Hawaiki, ka kōrero atu ki tētehi o ana mōkai, ki a Pōwhetengū “E Pō, me noho iho koe hei tiaki i tō tāua whenua”. Kāore a Pōwhetengū i whakaae. Te haerenga o Kupe, ka tae ki te pūaha o Aotea ka whiua tana tātua ki te moana, ka karakiatia e ia, kia āraitia atu ai e te ngaru a Pō me ana hoa, kei whai mai i a ia. (p. 13)

Ngā kōrero o Te Tai Tokerau, he kōrero kē, ana, hei tā te Te Rōpū Whakamana i te Tiriti o Waitangi (2011):

...before departing from the great river harbour on the north-west of the northern island, Kupe sought to express his commitment to this new land. As required by his teachings, he did this by making a father’s sacrifice to ensure that the mauri (life essence) of his whakapapa (descent line) would remain in Aotearoa even though he would not. Kupe pushed his son Tuputupuwhenua into a large freshwater spring called Te Puna-o-te-ao-

mārama – the spring of enlightenment – on the north side of the harbour, where he was drowned. Tuputupuwhenua became the guardian spirit of the spring and remains there to this day, according to northern tradition. In his final farewell to Aotearoa, Kupe proclaimed: Hei konei rā, e Te Puna-o-te-ao-mārama, ka hokianga nui ake nei tēnei, e kore anō e hokianga nui mai. Farewell Spring of Enlightenment, I make the great return journey now to my homeland, and there shall be no great returning to this new land for me. And the harbour has been called Hokianga ever since. (p. 3)

Nō te hokinga ake o Kupe ki Hawaiki, ka whoatu e ia āna koha ā-kī e whakamārama ana i ngā ara terenga e tau ai ki Aotearoa i Hawaiki. Te meatanga ake, i mua i te haerenga o Tainui waka me ētehi waka, ka uiuitia ngā tohunga o Hawaiki, he pēwhea ngā kupu a Kupe i whakatakotoria ai inamata, ana, ka puta ngā whakamārama. Hei tā Te Whatahoro i roto o Smith (1913):

Ko te korero a Kupe, me takoto te ihu o te waka ki Aotearoa, mai i Ahuahu, me heke tika mai ki te tonga mai i Maui-taha, i Maui-pae. Enei, he mahanga enei motu e rua; kei waho mai o Ahuahu. Me pou tonu te ihu o te waka ki te tonga. Pera ano a Hawaiki. (p. 196)

I roto i ngā kōrero a te Māori mō Kupe, ka kite i ngā paku rerekētanga a tēnā, ā tēnā. E pai ana, koirā te ātaahuatanga o te kōrero tawhito, he whakapapanga. Nō reira, me tiki atu e au i konei, ko ngā kōrero a Jack Thatcher, tohunga whakatere waka o Te Aurere me Ngāhiraka Mai Tawhiti. I tētehi terenga i kauria ai e Thatcher me Te Aurere, i Rarotonga ki Aotearoa i te tau 1992, ka whakamātauria e rātou ngā koha ā-kī a Kupe. Hei tāna:

...when we piece together some of what those instructions were; they were pretty simplistic in terms of how they were described, we start to piece together what our stories tell us – stories of Māori. So, one of those instructions was by Kupe to his grandson Nukutawhiti. So, in 1992, we were following those instructions which were in that instance “Keep the sun and Venus to the right of your bow, sail in this direction and you will come upon the great fish of Maui. We did it from Rarotonga back to New Zealand”. (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016)

I tēnei whakatauiratanga a Te Aurere i tinana i a rātou ēnei kōrero tawhito a Kupe, ā tutuki noa. He mana, he tapu.

Kia hoki ake ngā kōrero ki te wā i a Kupe, nā, ka ara te manako o tana irāmutu, a Nukutawhiti kia tae ia ki te whenua i tauria ai e tōna karanga matua, ka pūmaharatia e Nukutawhiti ngā tohutohu mō ngā ara whakatere ki Aotearoa hei arataki i tana waka. Ko te waka i riro mai i a Nukutawhiti hei whakatere māna, ko Matahourua tonu, tō Kupe. Engari, ka whakatikāia, ka moanaruatia ngā wāhanga ngoikore, ka whakarahitia atu kātahi ka tapaina ko Ngātokimatawhaorua. I konei, ka rite te kōrero “Kua rīwaru te waka, kua rata ngā tāngata o runga” (M. Hopa, kōrero ā-waha, Oketopa 13, 2016).

Nō ngā tau i muri iho ka rere te tāruru waka, rau-tini waka i wehe i Hawaiki o te Moana nui a Kiwa ki Aotearoa, ka mahue iho ō rātou whenua kura mahana ki te anu mātao, ki ngā huarere o te tonga o Poronīhia. Ko ngā haringa i haringia mai ai e rātou, he kūmara, he taro, he hue, he uwhi, he kiore, he kurī. Ehara ko ngā haringa noa nei i haringia mai ai, engari kē, ko ā rātou tikanga, pūtaiao, mātauranga, ahurea. He matatau ki te noho whenua, he taunga ki te horo moana.

Ko te whanaungatanga te pou herenga o te ahurea Poronīhia i taea ai e ia te tūhonohono ki a ia anō, ki te ao kikokiko, ki te ao wairua hoki. Ko ōna atua, he tūpuna. Mā roto i tēnā titiro ki tōna ahurea, māmā noa iho ki a ia te whakawhitiwhiti mai i te ao kikokiko ki te ao wairua. Kei roto i tōna ahurea ko āna tikanga whakatupu rawa, tuku rawa me āna tikanga whakahaere. Ko te mahi takitini tāna i whai ai, kaua te mahi takitahi, engari, he mea nui hoki kia para te tangata i tōna ake huarahi, kia tairanga ko tōna ake mana. I ākina e tōna ahurea kia whakawhanaketia tōna taiao, otirā, kua mōhio tonu ia, me poipoi, me tiaki hoki i tōna taiao. Engari tonu, he nui ngā rerekētanga, i pā ki te whenua hou nei i te tatūtanga o ngā iwi o Poronīhia, inā rā, ko ngā kararehe me ngā tupu o te whenua, pērā i te ngaro o te moa me te ngaro o te wao.

### **3.4.3 Toi rāua ko Whātonga**

He mokopuna a Whātonga rāua ko Tūrāhui nā Toi-te-huatahi. Nō te hokitanga ake o Kupe ki Hawaiki, ka rikarika ngā iwi o Hawaiki ki ngā whenua i tauria ai e ia kei

Tiritiri-o-te-moana e takoto ana (Jones, 1995, p. 14). E ai te kōrero, i tētehi rangi, ka whakataetae waka ngā mokopuna nei i Pikopiko-i-whiti, nā, ka pūhia rāua e te hau pūkeri. Tā Buck (1950) e mea ana, ka puta a Toi ki te moana mā runga i tōna waka ko te Paepae ki Rarotonga, ki te rapu i ana mokopuna, tēnā i riro i te hau ki te huapae moana. Te meatanga ake, ka tau a Toi ki Kakahoroa. Nō muri mai, kātahi a Whātonga ka tau ki Aotearoa mā runga i tōna waka ko Kurahaupō, ki tana tupuna, ki a Toi (Simmons, 1976, p. 5).

#### **3.4.4 Paikea**

Ko te tatūnga mai o Paikea ki Aotearoa, e ai ki tā Ngāti Porou, he pūrākau mō tō rātou ariki i Hawaiki, ko Ruatapu te ingoa. E ai ki te kōrero a Kāpiti, i tau te kupu hāhani, te kupu whakahāwea a Uenuku, te matua o Ruatapu i te kīnga atu ki a ia, kāore tōna mana i rite ki tō te tuakana, i a Kahutia-te-rangi. Nā konā, ka tupu te hikareia i a Ruatapu ki te patu i ōna tuākana (i roto o Reedy, 1997, p. 83). Hei tā Mahuika (2011):

...a battle took place over family status and rivalries where Ruatapu whom was declared of low rank and status. In plotting his revenge, Ruatapu, a strong swimmer, invited his brothers to accompany him on an early morning fishing expedition and subsequently drowned them besides Paikea. (p. 2)

Ahakoia nō Ruatapu te whakaaro kōhuru nei, kīhai ia i puta, i mate kē i tai. Ko te Paikea nei, e ai ki tētehi kōrero, ko Kahutia-te-rangi tēnā, i tapaina ia ki tēnā ingoa. Ko ia anahe o rātou, kāore i mate, ana, ka tākina e Paikea ana karakia kia awhitia a ia, ka puta he tohorā, nāna ia i waha, ka tau ki te rāwhiti o Aotearoa, ki ngā tāwhangawhanga o Ngāti Awa, ā, ki roto o Ngāti Porou tonu (Kapiti i roto o Reedy, 1997, p. 85).

### **3.5 Ngā Waka Tūpuna**

He nui ngā kōrero tuku iho a te Māori mō ōna waka tūpuna. E kīia nei i konei, ko ngā waka tūpuna, koia ērā ko ngā waka, nāna i kawē mai ngā tūpuna ā-kikokiko nei i Hawaiki ki Aotearoa. Ehara i te mea, kei ēnei whārangi te whānuitanga, te whāroatanga rānei o ngā kōrero mō ngā waka tūpuna katoa i tere ki tai, whakawhiti



ai i Hawaiki ki Aotearoa. Ko ētehi o ngā waka tūpuna o ngā iwi, i mahue i tēnei rangahau. Ko ēnei kohinga kōrero waka te whai mai nei hei takapau, hei pou whakawhirinaki i te huatakinga ki ngā kōrero ā-tūpuna, ā-tangata, heke mai ki te maha o Ngāi Māori e takatū nei i te whenua o ēnei rā. Kei noho te kaipānui ka pāmamae, ki te kore tōna waka i ēnei whārangi. He mataaho kau tēnei mō ngā kōrero tūpuna nei, ehara i te tāhuhu matapū whakairinga kōrero.

Anei e whai ake nei ngā paearu i kōwhiria e au ēnei waka hei kōrerotanga māku; tuatahi, he kōrero i tāngia ki te whārangi o te pukapuka, e taea te whāpuapua mai. Tuarua, he waka ēnei e mōhio whānuitia ana puta noa i Aotearoa. Tuatoru, ko ētehi o ēnei waka, i ōku hāereere ki Rarotonga, ki Tahiti, ki Hawai'i, kei te ora tonu ōna kōrero ki roto i ngā moutere o Poronīhia me Aotearoa tahi. Ko te manako, kia hāngai pū ēnei kōrero tūpuna, ki runga tonu i te kaupapa o tēnei tuhinga kairangi. Inā rā, ko ngā tūāpapa e kite ai tātou i ngā tikanga whakatere waka, i ngā tīwhiri o tō rātou ao, hei whakaarotanga mā te rāngai whakatere waka Māori o ēnei rā, me te hunga ngākau nui ki ēnei kōrero.

### **3.5.1 Tokomaru**

I kīia rā te kōrero, ko te haeretanga mai o Tokomaru i runga i ngā riri i Hawaiki, i te raweketanga o Rongotiki, te makau a te rangatira tonu a Manaia. Ka patua te hunga, nā rātou taua mahi, a Tūpenu me ana kaimahi hanga tao. Nō muri iho, ka whakamānūtia e Manaia te waka o Tokomaru, ā, ko Rākeiora tōna tohunga whakatere mā te taiao. E tautoko ana tā Evans (1997) i ēnei kōrero, ko Manaia te kaihautū o te waka, ko Rākeiora tōna tohunga whakatere mā te taiao (p.178). E taunaki ana a Grey (1906) i ngā take i rere ai a Tokomaru i Hawaiki, me tana āki, tērā te wā e hī ika ana a Manaia, kīhai i mau ika mō tētehi wā roa tonu. Mea rawa ake, kua hīia he ika, ā, kua titia te puku o te ika ki te matau, he tohu aituā tēnā. Te meatanga ake, ka ara te pakanga ki waenganui i ngā iwi.

Nō te taunga mai o Tokomaru ki Aotearoa, ko te whakakukūtanga ki te tairāwhiti o te Ika a Māui. Ka hiki whakararo ki Tāmaki-makarau, kātahi ka whakawhiti mai i te ara tō waka kia puta ki te hauāuru, rere whakarunga kia tau atu ki Tongapōrutu, ki te whaitua o Taranaki.

Tērā tētehi atu kōrero e mea ana, ko Manaia kē te kaihautū o te waka e kīia nei ko Tahatuna, ā, ko Whata te kaihautū, te tohunga tārai rānei o Tokomaru. Ko Rākeiora rāua ko Tama-ariki ngā tohunga whakatere mā te taiao, ā, ka tau te waka ki te awa o Mōhakatino. Ana, ko Tama-ariki te rangatira i tangohia ai tōna ingoa hei karangatanga iwi mō runga i a Ngāti Tama.

Ko ētehi o ngā iwi i heke mai i runga o Tokomaru, ko Ngāti Tama, ko Ngāti Mutunga, ko Ngāti Rāhiri, ko Manu-korihi, ko Puketapu, ko Te Āti Awa me Ngāti Maru.

### 3.5.2 Aotea

Nā ngā riri hoki i rērere ai te waka o Aotea ki Aotearoa. E ai ki a Tautahi, kaumātua o Ngā Rauru, he nui te tutūnga puehu i waenganui i ngā ariki a Turi rāua ko Uenuku i Hawaiki, ka parekuratia ētehi o ō rāua uri pākanga kiritahi (i roto o Evans, 1997, p. 14). Ki tētehi atu kōrero, ki tā Hammond (1924), ka whai utu a Turi i te kōhurutanga o tana huānga e Uenuku i Hawaiki. Mea rawa ake, ka whakamatea te tama a Uenuku hei rānaki i te mate o te huānga o Turi. Ka riro i a Turi he waka mōna i tana hungawai, i a Toto, ka whakakaupapatia te waka, ka whakatomohia te waka, ka rere.

Ko Turi te kaihautū o Aotea, ā, ko Kauika tōna tohunga. Nō te rerenga mai i Hawaiki, ka tauria e Aotea te motu o Rangi-tahua i mua i te taunga mai ki Aotearoa. Nō te ūnga ki Aotearoa, kua pae rātou ki te kokoru o Aotea ki te hau-ā-uru o te Ika a Māui. Ka ū a Aotea ki Whangaparāoa. Kīhai i roa, ka piki ki Tāmaki Makaurau, ka whakawhiti i te ara tō kia puta ki te uru, ā, ka whakakukū ki Aotea. I konei, ka mahue i a rātou te waka, ki te kokoru i karangatia ai ko Aotea moana, ā, ka heke whakatetonga mā raro kia tae ki ngā whaitua o Taranaki (Hammond, 1924, pp.142-143). I tō rātou heke ki te tonga, ka whakaingoatia ngā wāhi huhua tonu, pēnei i Mōkau, i Ure-nui, i Waitara, i Mangati, i Oakura, i Waingongoro, i Pātea hoki. Ā, tau rawa a Turi me tōna iwi ki te whaitua o Pātea (Tautahi i roto o Evans, 1997, p. 20). Ko ngā iwi i taheke mai ai i tēnei o ngā waka, ko Ngāti Ruanui, ko Ngā Ruahine, ko Ngā Rauru, ko Whanganui, ko Ngāti Apa, ko Muaupoko (Evans, 1997, p. 20).

### 3.5.3 Ārai-te-uru

Ko Ārai-te-uru tētehi o ngā waka e hono nei ki ngā kōrero mō te kūmara, ā, nā te kūmara anō i wehe ai i Hawaiki ki Aotearoa. Nā Rongo-i-tua rāua ko Tua-kākāriki te waka i whakairo hei hao kūmara i Hawaiki. Ka ū tuatahi te waka nei ki Aotearoa i Whitianga-te-rā, ā, nō muri iho, ka ahu whakatetonga ki Te Waipounamu. Rokohina ana te moana tūārangaranga, ka paea te waka nei ki Matakāea. Tini tonu te tangata i haere mai mā runga i te waka nei, i a Ārai-te-uru, e whā tekau mā tahi rā anō te maha (Orbell, 1985, pp. 62-62).

### 3.5.4 Horouta

Ko Horouta tēnei, he waka hārihari kūmara i tere mai i Poronīhia. E kīia ana te kōrero, nā Toi tēnei waka, te uri o Māui Pōtiki a Hemā (Kāpiti i roto o Reedy, 1997, p. 58). E ai ki tētehi kōrero anō, i heke mai te waka a Horouta ki Aotearoa i ngā tau tata o te rautau tekau mā whā. Ko Paoa, Pawa rānei, te rangatira, ā, ko Kiwa te kaitārai waka (Evans, 1997, p. 57).

I te taenga mai o Horouta ki Aotearoa, hei tā Evans (1997), e 68 ngā tangata i haere mai i runga i te waka (pp. 57-58). Heoi anō, hei tā Halbert (1999), e 89 kē ngā tangata o runga i te waka. Ko Paoa e haerē ana mā te takutai, ka tapaina e ia ngā whenua o te takiwā, ko Rongokako hoki i pērā. Ina te mahuetanga iho o ōna tapuwae kei ngā tōpito o Te Tairāwhiti. Ko ētehi o ngā ingoa e whai ake nei, ko ngā whenua i tapaina ai e Paoa i te whenua hou, e mea ana a Halbert (1999):

Ko Te Whai-a-Paoa, kei Matakāoa

Te Reo o Paoa, kei ngā pari teitei o Kawakawa-mai-Tawhiti (Te Araroa)

Ngā Maihi o te Whare-o-Paoa, kei Paripaopao.

Te Koiritanga o ngā pirita o te kupenga a Paoa, kei tua o Horoera. (p. 28)

E ai ki ngā kōrero ka hoki anō a Horouta ki Hawaiki, kātahi ka hoki mai. Ā, ko tōna kōrero hoki, nāna i hoki ki Pari-nui-te-rā, te whenua toi kura o te kūmara, ki te tiki i taua taonga, ka hoki mai. Hei whakaū i taua whakaaro, ki tā Te Kapunga Dewes “He waka hārihari kūmara, hārihari wāhine a Horouta” (C. Dewes, kōrero ā-waha, Mei 20, 2017). Ahakoa ōna haerē, e mōhio whānuitia ana, kua okioki te waka a

Horouta ki te repo o Te Muriwai. E mau ana tēnei āhuatanga i te waiata a Peta Awatere i te pukapuka a tana mokopuna a Hinemoa Ruataupare Awatere (2003):

...Horouta waananga  
Me ona wheeue ka hapopotia raa  
E takoto i te repo o Te Muriwai  
Horouta whanaunga me ona wheeue  
Toituu atu raa i Te Tairaawhiti  
Ka puta te mauri ki te whai ao  
Ki te Ao Maarama e. (p. 395)

Nō te rangi nei, ko ngā iwi e tātai mai ana i tēnei o ngā waka tūpuna; ko Ngāti Porou, Te Whānau a Apanui, Te Aitanga a Māhaki, Rongowhakaata me Ngāi Tāmanuhiri. (C. Dewes, kōrero ā-waha, Mei 30, 2017)

### **3.5.5 Kurahaupō**

E rua ngā waka i tere mai ki Aotearoa i tapaina ki te ingoa o Kurahaupō. Ko tētehi i tere mai ai i a Whātonga, i tana rapunga i tana tupuna i a Toi kua oti te whakarāpopoto i runga ake nei (Evans, 1997, p.72). Ko tētehi atu, ko Te Moungaroa te kaihautū o Kurahaupō, engari, ka pā te raru ki te waka i Hawaiki, i Rangitahua rānei, he moutere kei te puku o te moana e tau ana. Te meatanga ake, ka tīkina ngā tāngata o Kurahaupō waka e ngā waka o Aotea me Mataatua, ka kawea mai ki Aotearoa.

E kī ana a Rangitāne, ko Whātonga kē te kaihautū, engari, ko tā Ngāti Apa o te Rangitīkei, ko Ruatea kē te kaihautū. Heoi anō, ka pā te raru ki te waka i te kūrae o Māhia. Hāunga tērā, e mōhiotia ana, ko ngā tapuwae o Whātonga, i haruru ki tawhiti tonu, ki roto o Te Māhia, ki Pōneke, whakawhiti atu ai i te moana o Raukawa, ki te pane o Te Waipounamu, ka huri whakateuru i te Ika a Māui, tatū rawa ki te awa o Rangitīkei.

### 3.5.6 Mataatua

Hei tā ētehi kōrero, Evans (1997), ko Mataatua tēnā i haria ai e ētehi kaumoana kē, inā rā, ngā kaumoana o te waka o Aratāwhao, i te hokitanga ake o Hoaki rāua ko Taukata ki Hawaiki ki te tiki i te kūmara. Ko te kōrero e mea ana, “At Hawaiki it was suggested that the Aratāwhao was not seaworthy for the return journey to Aotearoa, and the crew transferred to the Mataatua. Captained by Toroa and Tama-ki-hikurangi was navigator” (p. 86).

I tau tuatahi ake a Hoaki rāua ko Taukata ki Aotearoa mā runga i te waka o Hīnaki-pākau-o-te-rupe i Hawaiki, nā rāua i kawē mai te kao hei whoatutanga ki a Toi, kua tau noa mai a Toi ki Aotearoa. Nā, ka tukua e Toi te waka nei a Te Aratāwhao ki Hawaiki i raro i te mana hautū o Tama-ki-hikurangi, ki te tiki i te kūmara. Nō te taenga ki reira, kāore a Tama-ki-hikurangi i hoki mai ki Aotearoa, kua noho atu ki Hawaiki, ka tukua mā Mataatua kē taua taonga e whakahoki ake ki Aotearoa i raro i te mana hautū o Toroa.

Ka ū a Mataatua ki te takiwā, kei Muriwhenua. I reira, ka ahu atu ki Herekino me Pokotakina (Halbert, 1999, p. 37). Engari, i tau kē ki te Tai Rāwhiti, ā, e tohea ana, ko Ahuahu, ko Whāngārā hoki ngā takiwā tuatahi i ū ai te waka (Evans, 1997, p. 88). Nō te ūnga o Mataatua ki Whakatāne, ka pā te raru ki te waka. I konā, ka whakatikāia te waka e Wairaka, e Muriwai rānei, te tuahine o Toroa kia kore ai e takerehāia. He nui ngā iwi i puta nō runga i te waka o Mataatua, inā rā, ko Ngāi Tūhoe, ko Ngāti Awa, ko Te Whakatōhea ētehi o aua iwi matua.

### 3.5.7 Ngā-toki-mata-whao-rua

Tīmata ai ngā kōrero mō Ngā-toki-mata-whao-rua i te hokianga ake o Kupe i Aotearoa ki Hawaiki. Nō te whao tuaruatanga o te waka nei, ko te hokitanga tērā ki Aotearoa, ko Nukutawhiti tēnā me tana huānga a Ruanui me tōna waka a Māmari (Evans, 1997, p. 104).

Nō te taunga o ngā waka e rua nei ki Aotearoa, ka whakatū i ō rāua kāinga me ō rāua whare wānanga. Ka oti tuatahi i a Nukutawhiti tōna, kātahi ka tatari kia tākina ngātahitia ngā karakia me tana huānga a Ruanui. Engari, ka oti i a Ruanui tōna, ka

tīmata ōna tohunga i ā rātou karakia ki runga i ōna whare wānanga, tē tatari ai ki ō Nukutawhiti. Ka karakiatia e ngā tohunga o Ruanui kia ū tētehi tohorā nunui ki te tāhuna pae ai. Nō te kitenga o te tohorā e Nukutawhiti, ka tohua e ia ōna tohunga kia whakahokia atu te tohorā ki te moana. Ka pēneitia e rāua, ā, i te mutunga iho, pau katoa ana ā Ruanui karakia, ka wehe a Māmari i te Hokianga, he whenua kē. Ka tapaina te ingoa nei hei whakamaharatanga iho, ko Hokianga-whakapau-karakia.

### 3.5.8 Tainui

E ai ki ngā kōrero a Jones, he nui ngā take i whakaaro nui ai a Hoturoa mā kia wehe rātou i Hawaiki. Tētehi o aua take matua, ko te tutūnga puehu i waenganui i ngā iwi. Ka ara ko te pakanga nui i Hawaiki, ko te Rā-tō-rua te ingoa (Jones, 1995). Kīhai i roa i muri, ka tīmata te tāheke o ngā waka tūpuna ka rere rātou i Poronīhia ki Aotearoa. Ko Tainui tētehi. E whakapaea ana, he māhanga kē a Tainui me Te Arawa waka. E ai ki a Stafford (1967) rāua ko Ngata, i hangā ngātahitia a Tainui me Te Arawa i te wā kotahi, me te rākau kotahi, ka whoatu te ingoa ko ngā māhanga a Tuamatua (i roto o Evans, 1997, p. 77).

E ai ki a Jones (2004), ko te takiwā o ngā tau i heke ai a Tainui, ko ngā tau i te āhua 1350 A.D, ko Ōuenuku te marama. Ko Hoturoa kaihautū ki te kei, ko Ngā-toro-i-rangi te tohunga ki te tauihu. I kīia ai i heke mai a Tainui i te wā o te titipārera me te tai pūhoro. Nō konei, ka tupu te maniore i ngā iwi o Hoturoa. Te take, ko te wā tēnei o Tamatea, Tamatea kai ariki, Tamatea wānanga, Tamatea āiō. Ko te marama o Ōuenuku me ngā tai o Rangawhenua, ko te wā o te tūārangaranga me te pūkerikeri. Ko Rakataura hoki te tohunga whakairo matua, ā, ka oti i a rātou te waka te whao, ka pārete whakatetai te iwi i a Tainui, te eke i ngā pāpāringa o te awa i Piko-piko-i-whiti. Nō te takatūtanga atu o Hoturoa me tōna waka ka tukua rāua ko Tamatea ki te moana whawhai ai, riro ana i a Tamatea te rutu tuatahi. Hei tā Jones (2004) ka puta te waka i te pūaha o Piko-piko-i-whiti, ka paringia te ihu e te ngaru, kātahi ka ara te waerea o Ngā-toro-i-rangi, ā, ka marino te moana, ka tere te waka. I kīia rā e ngā kaumātua o Tainui, i whai a Hoturoa i te whetū, a Atutahi, nāna te waka i ārahi mai ki Aotearoa. I te mea, ka noho a Atutahi ki waho o te Mangōroa, he mea whakapiki ake mai i te whenua ki te rangi (R. Papa, kōrero ā-waha, Pēpuere 20, 2017). Tūturu, e whai take ana a Atutahi hei whetū motuhake i a Hoturoa mā,

tatū mai ki ngā rangi o muri, e kitea ake nei i te tongikura a Kīngi Tāwhiao i te wā o te raupatu. I taua wā rā, hei tā Papa (2017), ka whai kupu a Kīngi Tāwhiao “Kua ara ahau i te papa o te whenua, kua kite ahau i ngā whetū e tū takitahi ana. Ko Matariki te kairūrī, ko Atutahi kei te taumata o te Mangōroa.” E tohua atu ana, he mea whakapiki a Atutahi mai o te whenua ki te rangi ki konā noho ai (R. Papa, kōrero ā-waha, Pēpuere 20, 2017).

Nō te kitenga o Aotearoa, i Whangaparāoa te ūnga mai o te waka o Tainui, ā, he maha ōna torotoronga ki ngā whaitua o te Te Tai Rāwhiti, ki Tāmaki-makaurau, whakawhiti rā ki te Hau-ā-uru, ko tōna taunga whakamutunga i te rangi nei, kei Kāwhia moana (M. Hopa, kōrero ā-waha, Oketopa 13, 2016). Ko ōna iwi maha i heke mai i a ia, ko Waikato, ko Ngāti Maniapoto, ko Ngāti Raukawa, ko Ngāti Toa, ko Ngāi Tai, ko ngā iwi o Hauraki.

### **3.5.9 Takitimu / Takitumu**

Kapi katoa ana a Poronīhia huri noa, i ngā kōrero tuku iho mō Takitimu, i Hāmoa, i Rarotonga, tae mai ki Aotearoa (Halbert, 1999, p.19). E iwa rawa ngā ingoa i tapaina ai ki runga i te waka nei, engari, ko Takitimu tōna ingoa whakamutunga, ā, ko tana ūnga mai ki Aotearoa. Ki ētehi kōrero tuku iho, kotahi te waka, e rua ōna ingoa, ko Takitimu, ko Horouta rānei (Simmons, 1976, p. 125).

E ai ki te kōrero, he waka tapu a Takitimu, i āta tohua rawatia ōna kaumoana me ngā hāpai kura hoki. Nā tōna urutapu, kāore te ware, te tangata noa nei, ngā kai maoa rānei i tukua ki tēnei waka. He ariki, he tohunga, he kai mata hoki ngā utanga ki runga i a ia (Lambert, 1998, p. 76).

Ko Tamatea-arikini te kaihautū o Takitimu, ā, ko ōna tohunga, ko Puhi-whanake, ko Whatuira, ko Ruawharo, ko Rongo-pātahi (Evans, 1997, p. 163). Ka ū te waka nei ki te takiwā o Awanui, ki Te Tairāwhiti, tau rawa ki Tauranga, ki Whāngārā me Nukutaurua. Hei tā te kōrero, he nui ōna toronga ki ngā takiwā o Aotearoa, ā, ū rawa ki Te Waipounamu. Ko ētehi o ngā iwi nō runga i te waka o Takitimu, ko Ngāti Kahungunu, ko Rongowhakaata, ko Aitanga-a-Māhaki me Ngāi Tahu.

### 3.5.10 Te Arawa

Ko te kai tētehi take i mārewa ai hei riringa mō ngā iwi o Hawaiki. Ko te kōrero mō Te Arawa te whakaū i taua take. Ko te hekenga o Te Arawa i Hawaiki, kei runga i ngā riringa i puta ai mō te patunga o te kurī me te whanakotanga o te poporo. Tērā ngā tutūnga puehu i ara ake ki waenganui o Houmaitawhiti me ana tama, a Tama-te-kapua rāua ko Whakatūria ki ētehi ariki o Hawaiki tonu, ko Toi rāua ko Uenuku.

Ko Tama-te-kapua te kaihautū, ko Ngātoro-i-rangi tōna tohunga, ā, e toru tekau ngā kaumoana i tere mai (Stafford, 1967, p. 19). Ahakoa i kīia rā e Tainui waka, ko Ngātoro-i-rangi te tohunga o te waka, nō te ūnga o Tainui i Hawaiki ki Rarotonga, ka tinihangatia a Ngātoro-i-rangi e Tama-te-kapua, riro atu ana hei tohunga mō Te Arawa, ā, tau rawa mai ki Aotearoa (Jones 2004, p. 29). He nui ngā whakamātautau me te ururua o te haeretanga mai o Te Arawa ki Aotearoa, ngā whakamātautau ā-taiao, me ngā whakamātautau ā-tangata hoki, te mutunga iho, waimarie, kāore i horoa e Te Korokoro o te Parata (Stafford, 1967, p. 15).

Kei Whangaparāoa te ūnga mai o Te Arawa. Ka tere i te moana o Toi, ki Tīkapa moana, ki Tāmaki, ā, ko tōna ūnga whakamutunga tērā, kei Maketū. Ko ngā makenu o ngā tūpuna o Te Arawa, i ngāekeeke ki tawhiti, ki uta rā anō o te puku o te ika. Ka whāia e Kahumatamomoe ngā whaitua o ngā roto o te takiwā e kīia nei ko Rotorua, ki roto o Waikato, ki Tāmaki-makaurau tae atu ki Maketū. Ko Ngātoro-i-rangi rāua ko Tia hoki tērā, ka whanatu whakaroto mā raro, ki Taupō, ki runga o Tītīraupenga, ki runga hoki o Tongariiro rā anō (Stafford, 1967).

### 3.6 Tau ki Aotearoa

Nō te wā i tau tuatahi ai a Tauwi ki Aotearoa, ka nui kē tō rātou mate ki te rapu i te māramatanga kia mōhio ai rātou ki te ahunga mai o te Māori, arā, nō whea hoki rātou? Nōnawhea ngā iwi taketake o Aotearoa i tau mai ai? He terenga tauhokihoki rānei ō ēnei iwi? Koinei ētehi o ngā momo pātai i ngā wā o mua, tatū mai ai ki tēnei rā, kei te hīkaka tonu a Tauwi ki ērā kōrero, kua roa e tohea ana. Ka noho au ka whakaaro ake, he aha rātou i pērā ai? He aha te hua o ērā mōhiotanga? Mō wai ngā hua ina puta ai he mōhiotanga ki ngā urupounamu? Heoi anō, ko te horanga o te



rangahau e whai ake nei hei tō mai i te rā ki runga i aua urupounamu, mai anō e iri ana ki te tara hirikapo o Tauīwi.

E roa nei te wā e tohea ana ngā tohe me ngā whakaaro rerekē o te hunga rangahau i ngā take mō runga i ngā Māori o Aotearoa. Ko ētehi o ngā kaituhi o ēnei momo rangahau, ana, ko Houghton (1980), rātou ko Davidson (1984), ko Anderson (1989) me (1991), ko Irwin (1989) me (1992), ko Lewis (1992), ko Biggs (1994), ko Finney (1994), ko Grant (1994), ko Green (1994), ko Harlow (1994), ko Howe (2003), ko Law (1994), ko McGlone, Anderson me Holdaway i roto o Sutton (1994), ko Sutton (1994), ko Walter (1994). Ko ngā momo kaupapa o ā rātou rangahau; ko ngā ketunga mātāi whaipara tangata, ko ngā huarere whakatere ki Aotearoa, ko ngā rangahau tatau tāngata tae atu ki ngā rangahau reo.

### **3.7 Ngā Moutere i ahu mai ai te Māori**

Mai i te upoko tuarua o tēnei tuhinga roa, e whakapae ana au, i ahu mai te Māori i te pokapū o Poronīhia ki te rāwhiti ka heke ki Aotearoa. Kaua i Amerika ki te tonga, i tā Heyerdahl i roto o Howe (2006), arā i te rāwhiti ki te uru (p. 292). Kia tirohia e au te kōrero tuatahi nā Prickett (2001) mō te hekenga mai o te Māori i te pokapū o Poronīhia ki Aotearoa, e mea ana ia:

It is without a doubt, and the abundance of evidence supports a view that central Eastern Polynesia was the area in which Māori migrated from, which New Zealand spans more than 3000 miles from these islands. Māori were gardeners, hunters and fishermen. To this end, signs of this are oral tradition, archaeology, language, plants and animals, and human biology. Migratory evidence of Māori originating from central East Polynesia includes material culture, language, cultivated food plants and human biology. The Māori oral record gives strong importance to the islands of the Society Islands as the original settlements of Māori. (pp. 19-20)

Ko ngā kōrero e mau ana ngā tohu mō ngā moutere i wehe ai ngā Māori, e aro pū ana ki ngā Kuki Airani me ngā moutere o Society, ā, ki tua noa, ki Tuamotu, ki Marquesas, ki Mangareva me Pitcairn. Engari, hei tā te kōrero tuku iho o te waka o Tainui, i haere mai te waka o Tainui i Hawaiki, Pikopiko-i-whiti, kei Ra'iatea i

Tahiti (Jones, 1995, p. 44). He motu ahurei a Ra'iatea i roto o Poronihia, e maharatia ana ko Ra'iatea te kōhanga o Poronihia. Kei runga Ra'iatea, e pūkai whakatiketike ana ngā tuahu me ngā marae whakaterere waka, tātai whetū, huri noa i Whiti, i Tonga, i Hāmoa, tae atu ki Marquesas (Druett, 2011, p. 19). Ko ētehi o aua marae i whai wāhi mai ki te Māori ko Taputapuātea me Tainu'u. Ko te ahunga mai o ngā iwi Poronihia, koia tēnā ko te whakaterenga iho mai i te uru ki te rāwhiti. Kia tirohia ngā āhuatanga o te hauāuru, kotahi kau te wāhi e tau ana te ingoa ko 'Hawaiki' (*tirohia te upoko tuarua mō te roanga atu*), ko Savai'i tēnā, moutere ahurei o Hāmoa. Hei tā Orbell (1991):

The Samoans had no tradition of a land of origin, for they believed they had always lived in Samoa, but they did have a paradise named Puluotu a beautiful land that lay in the West and to this the souls of the chiefs made their way after death. The Tongans and other West Polynesian peoples had very similar traditions. (p. 6)

Nō reira, ko ōku whakaaro ki tā Orbell i konei, he tohu nui te korenga o Hawaiki e tino whakairotia ki ngā pūrākau me ngā kōrero tuku iho a ngā iwi o te uru o Poronihia. Ko te rahinga o ngā kōrero Hawaiki nei nō roto kē i te pokapū me te raki i Hawai'i te mātotorutanga o ngā kōrero. Tāku e whakapae nei, he tohu taiahoaho tēnei āhuatanga i te hononga kiritahitanga o ēnei iwi ki te Māori.

E ai ki ngā kitenga, e whakapaetia ana, i ahu mai te Māori i te pokapū o Poronihia, e toru mano kiromita te matara i Aotearoa. He ringa kino rātou ki te mārara kai, kia rite te kōrero a O'Regan (2005) "...they were gardeners, cultivating their precious tropical plants wherever they could, and hunter-gatherers" (p. 16).

Hei kōtuitui i ēnei kōrero, ka puta ngā tohu nunui, ina tirohia ngā kitenga i kōhuratia ake i roto i ngā kōrero tuku iho, i ngā rangahau mātai whaipara tangata, i te wete reo, i ngā tupu me ngā kararehe me te mātauranga koiora ā-tangata. Kia riro mā Prickett (2001) te kupu whakamutunga:

The evidence of material culture, language, cultivated food plants and human biology all point to the first New Zealanders having come from somewhere in central East Polynesia. The most likely points of departure

are the Society, Cook or Austral Islands, with the more distant Tuamotu and Marquesas groups, even Mangareva or Pitcairn, also being possibilities. It is unlikely there was only one island of origin: once sailing directions were known, settlement canoes may have left a number of islands, over a period of years – or even generations. (pp. 19-20)

### **3.8 Ngā Rangahau mō te wā i tau ai te Māori**

Tino wāhi rua ana ngā rangahau e pā ana ki te wā i tau ai te Māori. He whānui, he rerekē hoki ngā whakapae a tēnā kaituhi me tēnei kaituhi. Kia tīkina ake tā Diamond (2007) “...by around A.D. 1200, Polynesians had reached every habitable piece of land in the vast watery triangle of the ocean whose apexes are Hawaii, New Zealand, and Easter Island” (pp. 86-87). Ko Hawai’i ki te raki, ko Aotearoa ki te tonga, ko Rapanui ki te rāwhiti. Ko Aotearoa te wāhi whakamutunga kia tauria e ngā iwi taketake. Nā te aha rā i pērā ai? Ko Aotearoa tētehi wāhi mamao rawa o te ao, ko Ahiterēria te whenua pātata mai, kei te āhua rua mano mā toru kiromita te tawhiti i Aotearoa. Kei te āhua tekau mā rua mano, e whā rau kiromita te tawhiti i Amerika ki te tonga, kei te āhua rima mano kiromita te tawhiti i Te Tiri o Te Moana. Nō konā, ko Aotearoa te motu e takoto tawhiti ana ki te tonga o ngā moutere katoa o Poronīhia, ā, ko ia hoki te motu tawhiti rawa i te weheruatanga o te ao. Me te aha, ko tōna takoto ki tawhiti, ki te tonga, kāore i whai take ki roto i ngā ara whakatere horo moana, i kaha whakaterea ai i roto o Poronīhia.

Heoi anō, ki te tirohia ngā rangahau i roto o Sutton (1994), ka kitea te whārua nunui o ēnei whakapae, arā, ko ngā kōrero e mea ana i tatū mai ngā iwi ki Aotearoa mai i te takiwā o te 500AD ki te 1000AD (p. 244). Kāti, hei whakawhāiti i ōku whakaaro, e ai ki te ao rangahau o tēnei rā, i takea mai ngā iwi taketake i tau mai ki Aotearoa nō roto o Poronīhia ki te rāwhiti. Mārama ana te titiro ki tērā whakapae i runga i ngā momo rangahau katoa kua oti te kohikohi i aku tuhituhi nei. Engari ia, ko te wā i tau mai ai aua iwi taketake ki Aotearoa, inā kē ngā kōrero mutunga kē mai o te wāhi rua. Mō tēnei wā, kia tīkina atu tā Simmons (1969) i roto o Howe (2003) ko tana tīrewa tēnei e pā ana ki ngā wehenga tau mō ngā iwi tuatahi ki Aotearoa:

- Settlement Period – Initial arrival of East Polynesian culture in New Zealand c.800-c.1000A.D.
- Early Period – Development of a New Zealand form of East Polynesian culture c.1000 – c.1200.
- Middle Period – Development of broad regional aspects of New Zealand East Polynesian culture c.1200 – c.1400.
- Intermediate Period – Development of local regional aspects including proto-classic Māori c.1400 – c.1600.
- Late Period – Development and extension of Classic Māori culture c.1600 – c.1769.
- Initial contact Period – Diffusion of culture traits from Europe c.1769 – c.1820. (p.175)

I runga i ngā rangahau kua hahaina iho e au, koinei tāku e whai ai. Nā te mea, e tāmīro ana ēnei rangahau a Simmons i te nuinga o ngā kōrero tuku iho Māori mō ngā waka tūpuna i heke mai ai i Hawaiki. Ahakoa e kaha ana ngā kupu hāhāni a te ao rangahau i ngā whakapae a Percy Smith, i tana waihangatanga i te *Great Fleet*, e kitea nei, he āhua pātata tonu tāna i whakapae ai, ki tā ngā rangahau me ngā kitenga i homai ai e Simmons.

### 3.9 He Waihanga Kōrero

Ko tētehi take nunui mō ngā kōrero waka o te rau tau, tekau mā iwa, ko te rironga mai i a Percy Smith ngā kōrero tuku iho a ngā pūkōrero Māori. Ko te nuinga o ērā kōrero, he kōrero tuku iho mō ngā waka, i whāngaihia ki a ia e Te Whatahoro Smith (1913). Ko Whatahoro tēnei i noho ai hei pia mā Te Mātorohanga, he tohunga tēnei nō roto o te Wairarapa. Ka noho a Smith, ka kohikohi haere i ngā pitopito kōrero waka huhua tonu. Te āhua nei, i rāwekeweketia e ia ētehi o te rau kōrero kia rite ai te rārangi mai o ngā āhuatanga katoa, pēnei i te taka o te wā o ngā terenga, i ngā tūpuna me ō rātou waka tonu. Nō konei, ka puta tētehi rārangi kōrero e tohu ana i te taka o te wā me ngā kōrero waka i te taha. Ka pūwhenuatia ēnei kōrero waka a Smith ki roto i ngā hāpori whānui, ki ngā kura, ki ngā toi, ki ngā whare pukapuka, ki ngā hirikapo o te iwi whānui, Māori mai, Pākehā mai. I kīia rā tēnei waihangatanga, ko te *Great fleet* (Howe, 2008; Irwin, 1992; Simmons, 1976).

Matua rā, hei whakarāpopoto i ngā kōrero o te *Great Fleet* e kīia ana, ko Kupe te tupuna tuatahi kia ū ki Aotearoa i te takiwā o 750AD. He rau tau i pahure, ka ara a Toi rāua ko Whātonga, ka tau mai ki Aotearoa. He iwi kē i konei i taua wā, ko Maruiwi, ko Moriori, ā, me ētehi atu karangatanga iwi. Tae rawa ki te tau 1350AD, ko te hekenga mai o ngā waka e whitu, ko Te Arawa, ko Tainui, ko Kurahaupō, ko Mataatua, ko Aotea, ko Horouta, ko Takitimu. Ko te ngako o te *Great Fleet*, e whitu noa iho nei ngā waka i heke mai ki Aotearoa (Simmons, 1976).

Nā, mō ngā tau, neke atu i te ono tekau, ka noho a Smith rāua ko Tregear hei mana whakahaere i te hautaka Polynesian Society. Ko ā rāua kōrero mō te *Great Fleet*, i tāngia ki ngā whārangi o te hautaka nei, puta tonu ai ki te marea. Ki tāku titiro, koia tēnei tētehi huarahi i kaha kāwhakina ai e rāua ngā hirikapo o te iwi, kia ū titia ai ā rāua kōrero ki te hākerekere tāngata. Ko te mate kē, i raweketia rā e Smith te rau kōrero waka nei kia rite ai ki tāna i hiahia ai, kia pai ai te takoto o ngā kōrero i tētehi tupuna ki tētehi tupuna, i tētehi waka ki tētehi waka (Howe, 2008).

I mua atu i te waihangatanga o te hekenga *Great fleet*, tērā ētehi kairangahau Pākehā, mai i te tau 1840, i kohikohi haere i ngā hāpai kura waka i ngā pūkōrero Māori. Ko ētehi o ēnei Pākehā, ko William Colenso rātou ko James Stack, ko James Hamlin, ko John Wilson, ko Edward Shortland, ko George Grey, ko Richard Taylor, ko John White. O ēnei Pākehā, kāore i kotahi te whakaaro ki te taka o te wā i te hekenga o ngā waka. Kāore hoki i rite tahi ngā kohinga kōrero. E mōhio pū ana, ko te rau kōrero waka a te Māori, pēnei i te whakapapa, i te hītōria, i te pūrākau ā-iwi, he whānui, he rerekē. Mōku ake, kei tōna rerekētanga te makurutanga rōreka. Engari, kāore a Smith i hiahia kia marara ngā kōrero, i te mea hoki, ko ngā kōrero nei, kāore i tino hāngai ki te āhua o te titiro a te Pākehā ki te taka o te hītōria.

Ko tētehi o ngā huarahi i whāia e Smith, i tana waihanganga i te *Great Fleet* nei, ko te tiki atu i te whakapapa, ka meinga tērā hei tohu i te wā o ngā tau o te hekenga nei. I konei, ka makana e ia he rua tekau mā rima tau ki ia reanga tūpuna. Engari, nō te kohikohitanga o aua kōrero hītōria, kāore i rite tahi ngā wā, i taea ai e ia te whakahau, koia tēnei te tau i heke ngātahi ai ngā waka me ōna tūpuna. Koirā ia i huri ai ki te uta i tētehi whika pāngarau ‘average’ ki ngā whakapapa nei, ana, ka puta ko te tau 1350AD mō te *Great Fleet* nei (Simmons, 1976). Ko te urupounamu kē i tāiri, he aha te tino kaupapa o tā Smith i waihanga ai i tēnei waihanganga?

Ko tētehi o ngā kōrero, e mea ana a Howe (2003), ko te waihanga a Smith i te *Great Fleet* nei hei whakamana i te whakaaro o te haere mai a tētehi iwi tawhiti ki te raupatu me te tāmi i tētehi iwi, whenua kē. Ko tana tohe, ko te ritenga, ko Aotearoa nei. I Aotearoa kē ētehi iwi, i mua atu i te ūnga mai o ngā Māori o te *Great Fleet*, ā, nā te Māori anō aua iwi rā i raupatu, i tāmi ki raro i ōna mana. Nō konā, ki tā Smith titiro, ka ea ngā mahi raupatu me ngā mahi tāmi a Tauuiwi i te Māori. Tuarua, nā runga i te whakapae, he iwi kē i nōhia ai ngā whenua o Aotearoa i mua i te Māori, nā te *Great Fleet* i mana ai ngā mahi mātai whaipara tangata e kī ana, e rua ngā hangarau taputapu i Aotearoa nei. I konei, kua kīia, nā te iwi tuatahi ki Aotearoa te hangarau tuatahi, ā, nā te Māori, te iwi tuarua, te hangarau tuarua. Ki tā Smith, he tawhito rawa tētehi hangarau, ā, he hou tētehi hangarau. He tohu anō tēnei i te whakaeke a tētehi iwi i tētehi iwi e kaha whakaū ana i tā Tauuiwi whakaeke i te Māori. Tuatoru, ka taka te *Great Fleet* nei ki raro i te taumarutanga kōrero i hora nuitia ai e Tregear ki Aotearoa me Fornander ki Hawai'i, arā, ki raro i te ariā 'Aryan Polynesian'. Ko te tikanga o tēnei ariā, i meinga iho te Māori ki raro i te whānau e kīia nei ko te 'Caucasian family of the human race' (Howe, 2008, p. 167).

I te mutunga iho, ko te ngako o te pakiwaitara, *Great Fleet*, ki tāku titiro, he whakakake mana. Kia ea te whakakake a te Pākehā i te Māori, i āta raranga a Smith i ēnei kōrero e mea ana, he iwi tuarua kē ngā Māori ki Aotearoa. Ki tāku whakamāori i tērā huatau, kei te whakahau a Smith, i whakaekea ngā iwi tuatahi i Aotearoa e ngā Māori, ana, he raupatu tēnā. Ā, nā wai, ka whakaekea tātou te Māori e te Pākehā. Ki a au, i te kimi huarahi a Smith hei whakakore i te whakapae, ko te Māori ngā iwi tuatahi ki Aotearoa, ka tahi. Ka rua, he huarahi whakamana i te raupatu a te Pākehā i te ahurea Māori, ā-whenua, ā-reo, ā-tikanga.

Ka noho ēnei kōrero a Smith ki roto i ngā iwi o Aotearoa mō te whia te tau. Nō muri mai, ka puta ngā rangahau whakapae a Simmons (1976), i āta arohaehae i te ariā o Smith. I runga i ngā rangahau a Gladwin (1970) me Lewis (1972), kua kitea ngā tohungatanga o ngā kaiwhakaterere Poronīhia me te whakaaro hoki, tēnā, he nui ngā terenga tauhokihoki i Poronīhia ki Aotearoa (Sutton, 1987).

Kua kitea iho i muri i ngā tau 1960, he tahā wairere ngā kōrero a Smith, arā, nā te Māori ētehi iwi kē i whakaeke i tōna ūnga mai ki Aotearoa i te hekenga o te *Great*

*Fleet*. Nā ngā kōrero o runga ake nei mō ētehi waka kē, i tua atu i ngā waka e whitu, kua hinga ngā kōrero a Smith.

### **3.10 Whakakapi Upoko**

I roto i tēnei upoko, i whakatakotohia ngā kōrero e whakaū ana i te mana o te kōrero tuku iho a te Māori me te hītōria ā-waha. Ko ngā rau kōrero waka Māori ērā e haupū nei i ngā kōrero tuku iho a te Māori. I tirohia ēnei kōrero kia kite ai i ngā whakatauiratanga tuatahi onamata i kauria ai e ngā tūpuna Māori ngā tai ka whakawhiti i Poronīhia ki Aotearoa. Mō muri iho, ka whai i ngā rangahau e pā ana ki ngā terenga o te Māori i te pokapū o Poronīhia ki Aotearoa me te takiwā o ngā tau i tau atu ai.

Hei whakakapi ake, i tirohia e au te ariā o Percy Smith, nāna i waihanga mai te *Great Fleet*, i te hiku o te rautau tekau mā iwa. I kitea rā ngā take i pakiwaitaratia ai ngā kōrero waka, engari, ki a au nei, ko te kura huna o ana kōrero, he whakakore i te whakaaro, ko te Māori te iwi tuatahi i tau mai ki Aoteatoa, ka tahi. Ka rua, he whakakake i te iwi Māori.

I roto i te upoko tuawhā e whai ake nei, ka tuitui i ngā kōrero tawhito o tēnei upoko ki ngā whakamahuki o te mātauranga whakatere waka o Poronīhia e kite ai tātou i ngā āhua o tēnei wānanga me ōna whakatinanatanga.

## **Upoko Tuawhā**

### **Hau nui, hau roa, hau titipārerarera!**

Kei tai nui, kei tai roa tonu te waka rangahau e tere ana, kua whakapākia ki ngā tohu o te awatea me ngā tohu o te pō. Mā ngā kupu o te karakia nei te waka rangahau e whāngai ki te hau hei kukume mai i te rae whenua ki te aroaro.

#### **4.1 Kupu Whakataki**

I te wāhanga tuatoru, i tirohia ngā kōrero tuku iho waka Māori hei tūāpapa mō ngā rangahau i tēnei upoko e whai ake nei. I te wāhanga tuatahi o ēnei kōrero, ka tirohia te hangarau waka a ngā tūpuna Poronīhia i whakawhiti ai rātou ki ō rātou moutere. Kātahi ka huri ki ngā rangahau o te mātauranga whakaterere waka me te arotahi o te titiro ki te whakatinanatanga o aua mātauranga. Ka tāmutu i konā, ka pūhia tā tātou titiro i runga i ngā huarere o Poronīhia e kite ai tātou i ngā āhuatanga o Tāwhirimātea i ōna moutere me ngā wero ki te whakaterere waka i ērā huarere. I te wāhanga tuarua o tēnei upoko, ka tirohia ngā ākinga ngākau i hiahia ai ngā tūpuna ki te rapu whenua hou tae atu hoki ki ngā terenga whakawhiti tauhokohoko i waenganui i a rātou. Hei whakakapi ake, ka tau te titiro ki ngā kōrero o te memeha haeretanga o ēnei mahi i roto o Poronīhia, tatū mai ki Aotearoa.

#### **4.2 He Terenga Tāukiuki**

Pūtaketake ai ngā terenga tuatahi o ngā iwi Poronīhia, i te takiwā o ngā tau e rima tekau mano kua pahemo, ka whanatu he iwi tāngata ki tua atu i te ripa o *Sunda*. E rua ngā wāhanga o ngā terenga nunui me te whakakāinga i ngā motu o Poronīhia, inā rā, ko tētehi i tīmata i te takiwā o ngā tau e rima tekau mano ki muri. Ko tētehi i tīmata i te takiwā o ngā tau e toru mano, e rima rau ki muri, ko te rerenga tēnā o ngā iwi *Lapita* ki roto i te uru o Poronīhia.

Nō ngā tau e rima mano, e ono mano rānei, ka piki te tai o te moana ki tō tēnei rangi. I ngā tau e rima tekau mano i mua atu i tērā, kua mimiti, kei raro iho kē te tai, tēnā pea i pā tēnei āhuatanga ki ngā terenga ki roto o Poronīhia. I te wāhanga tuatahi o ngā terenga tuatahitanga, ko te whitinga tēnā ki waenganui o *Sunda* me *Sahul*, e mārāma ana te kite atu, mai i Āhia matua ki ngā motu o *Bismarck* me ngā



moutere o ngā *Solomon*. Nā te pātata mai o tērā motu ki tērā, kāore i tawhiti atu i te ono tekau māero mai i tētehi moutere ki tētehi (Howe, 2006, pp. 19-20) .

Nā te whēkite i ngā motu, mai i tētehi ki tētehi, me te pātata o ngā motu, kāore i kaha matara, kāore hoki e kore, ka tutuki te whakatere mai i tētehi motu ki tētehi. He pai hoki ngā huarere me ngā roma i roto i ēnei ara terenga. Nō roto i taua wā, ko ngā tau e rima tekau mano i pahure, kua whakakoi, kua whakapakari ngā tūpuna nei i ō rātou pūkenga whakatere, i ō rātou hangarau waka hoki. Nō konā, ka tauria e rātou ngā motu o *Near Oceania, Melanesia* me ngā motu o ngā *Solomon* i roto i te takiwā 30,000BP ki te 50,000BP. Ko ngā moutere i waenganui o Āhia me ngā motu o ngā *Solomon*, ka noho ērā hei kāinga rua, i a rātou e whakamātautau ana kia tawhiti ake ngā terenga ki roto o *Remote Oceania*, e taea ai te hoki atu ki reira, mehemea te tūpono ki te raru (Green i roto o Sutton, 1994, p. 25; Irwin, 1992, pp. 19-25). Ki tua atu i ngā moutere *Solomon*, he ririki ake ngā motu, ana, kia tauria atu ai ērā wāhi, me mātua whanake ngā hangarau waka me ngā rautaki whakatere, tiro tiro tohu nō te taiao hoki. Mā reira i taea ai te kawē i ā rātou kararehe me ngā momo tipu. Nā ngā wero i aua wā, ka roa ngā tūpuna Poronīhia e whakapakari ana i a rātou me ā rātou hangarau i roto i ngā terenga ā-motu i ngā motu o *Bismarck*, i ngā motu o *Santa Cruz*, i Vanuatu me Meronīhia (Irwin, 1992, pp. 5-6, 31).

Ko ngā waka tawhito i aua wā, he waka noa i hangaia ai i runga i ngā hangarau, i ngā rawa me ngā rauemi o aua wā. Arā, he waka i hangaia ki te hiako, ki te rākau, he mōkihi inanga rānei. Ko te waka hiako, ahakoa tawhito rawa, koinei ngā waka i kitea whānuitia ki ētehi whaitua o *Sunda*. Ko te waka eke noa i whakamahia ki roto o Āhia, ki roto o Initonīhia tae atu ki Poronīhia, koia tēnā ko te waka i hangaia ki te rākau me te inanga. Ā-hangarau nei, he māmā noa iho ki te hanga, he pakari ki te moana, he hohoro hoki me he paenga hau. Ko ētehi atu waka hoki i whakamahia pea, he mōkihi mānawa, he waka kākaho, he rākau noa, tae atu ki ngā waka kōpapa, arā, ngā waka i keria (Lewis, 1977, pp. 4-7).

Nō roto i te wā, ka whanake ētehi tupu hou o te waka, ko ētehi o aua āhuatanga, ko te hanga o ngā rā tae atu ki ngā pūkenga whakatere, kia tere whakapae ai te ahunga o te waka. Hei tā Irwin (1992) koia tēnei tāna e mea ana mō ngā hanagau:

During the development of maritime technology we can envisage several important innovations. An early one was the use of sails to increase the

downwind speed of rafts or dugouts. The ability to sail across the wind was probably more important because it involved two further changes: a method of stopping the boat from just sailing sideways rather than forwards, and a way of preventing the wind from simply blowing it over onto its side. The solution to the first in Near Oceania was the use of the dugout canoe, which floated deep enough to provide lateral resistance to leeway, and this was increased by addition of the steering oar. Lateral resistance to capsizing was provided either by the use of an outrigger or a second dugout canoe (double canoe); both were efficient in providing leverage in addition to their intrinsic buoyancy or weight. Another important innovation was the ability to change direction in relation to the wind. Greater safety could be found in increased size and also by building up the topsides of canoes to keep out the sea...As boats gradually developed so too could coastal navigation. Finally, knowledge of how to explore at sea, out of sight of land, and to stay alive. (p. 43)

Ko te rautaki whakaterere i whāia e ngā tūpuna Poronīhia, koia tēnā, he pai kē kia anga atu te waka ki te takiwā o te ihu o te hau, e taea ai te huri ka hoki ki te kāinga, mō te tūpono i uru ki te raru, i kore ai rānei e pae ki tētehi whenua. He ara uaua, engari, he ara whai ora tēnā. Koinei pea te whakautu i tauria ai ngā motu o Poronīhia mā te whakaterere waka (Green i roto o Sutton, 1994, pp 19-43).

#### **4.3 Ngā Waka o Poronīhia**

Nui noa atu ngā waka o Poronīhia i mua i te taunga o Tauīwi ki ngā motu o Poronīhia. I kitea iho e te Pākehā ētehi waka, he roa atu i te toru tekau mīta, he pūkenga, he tau, ka pahure ki muri ngā waka Tauīwi i ēnei momo (Irwin, 1992, p. 43). He rerekē te rahi, te roa, te whānui me te āhua o ngā waka o Meronīhia, Maikoronīhia me Poronīhia. Ko ētehi, he takere takirua, ko ētehi, kotahi te ama, ko ētehi, e rua ngā ama. Hei tāku, ngā take i rerekē ai ngā āhuatanga nei o ngā waka, kei te homaitanga o te huarere, te karawhiu o te moana, te matara o te haere me ngā rawa o te whenua hei hanga waka.

Rerekē ana hoki ngā āhua o te moana Īniana me te moana Initonīhia tēnā i te moana o Maikoronīhia e pai ai te terenga o tētehi waka paku ake, he waka whai ama, kotahi

te ama, e rua rānei i raro i ngā huarere o aua moana. Engari, mō te whakatere waka i Poronīhia, arā noa atu te matara hei terenga, me nui ake te waka mō ngā haringa kai, haringa wai, haringa rauemi, haringa tāngata. Koirā pea i huri ai ngā iwi Poronīhia ki te hanga mai i tētehi waka rahi ake, inā te waka hourua. Ko tōna roa, he rima tekau pūtu ki te whitu tekau pūtu te roa, ā, ahakoa tai pūhoro, tai tūārangaranga rānei, tau ana te rere o te waka hourua (Hornell me Haddon, 1936, p. 326).

Ko ngā momo waka hourua rarahi, pērā i ō Tahiti, i whakapaetia e Cook, e korekore e takahuritia, e pokea, ana karawhiua ki te huarere kikino (Beaglehole, 1962, p. 366). Ko te hanga o te takere o ngā waka i Maikoronīhia me Poronīhia, he hanga ‘V’ e taea te tere ki tawhiti. Engari, ko ētehi waka i Aotearoa, i Hawai’i, i Marquesas me ngā Kuki Airani, he hanga ‘U’ kē. Tō tēnei hanga, he pai noa hei terenga ki ngā tāwhangawhanga, haumiri ai te rere, piri ki uta, kaua ki tawhiti. Kei Whīti me Meronīhia noa ngā waka hourua, hanga ‘U’ te takere i pai ai ki ngā moana e tere ana te kārohirohi, ā, kāore hoki ēnei moana i kaha kāwhakina e ngā hau matua (Lewis, 1972, pp. 54-55).

Ko ngā waka roroa, rarahi o ngā iwi moutere nei, ko ērā e kīia ana ko te ‘pahī’, ko te ‘tongiaki’ me te ‘ndrua’. Kei Tonga, kei Hāmoa me Rotuma, ko te tongiaki tēnā. Ko te ndrua te waka matua i Whīti, engari, ko tōna rerekētanga i te tongiaki, he poto ake tētehi hiwi i tētehi, i rite ki te ama tiatia, otirā, he whanaketanga i ō Maikoronīhia waka (Lewis, 1994, p. 57). Nā wai, ka riro te tongiaki ki te pō, ka ara ko te ndrua te waka eke noa i ēnei moutere. He kalia tō Tonga taurite ki te ndrua nei. I ngā moutere o Society me ngā moutere o Tuamotu, ko te pahī te waka matua (Lewis, 1972, pp. 56-58).

Ko tētehi o ngā rerekētanga nui o ngā waka o Poronīhia me ētehi moutere, inā rā, he mea hanga ngā waka o Poronīhia kia waihape ki mua i te ihu o te hau.

Ki ētehi wāhi kē atu, ki roto o Maikoronīhia, he mea hanga kē ō rātou waka kia unuhia te tiratū e taea te whakawhitiwhiti mai i tētehi taha ki tētehi taha. Ko te ihu me te kei o tēnei momo waka, i hangaia kia taurite (Lewis, 1972, pp. 60-61).

Nō ngā tau e rua rau kua pahure, ko te hounga o te ndrua me te tiratū whakawhitiwhiti arā te ‘*raked mast*’. Koirā pea te wā i tīmata ai te tāheke o te

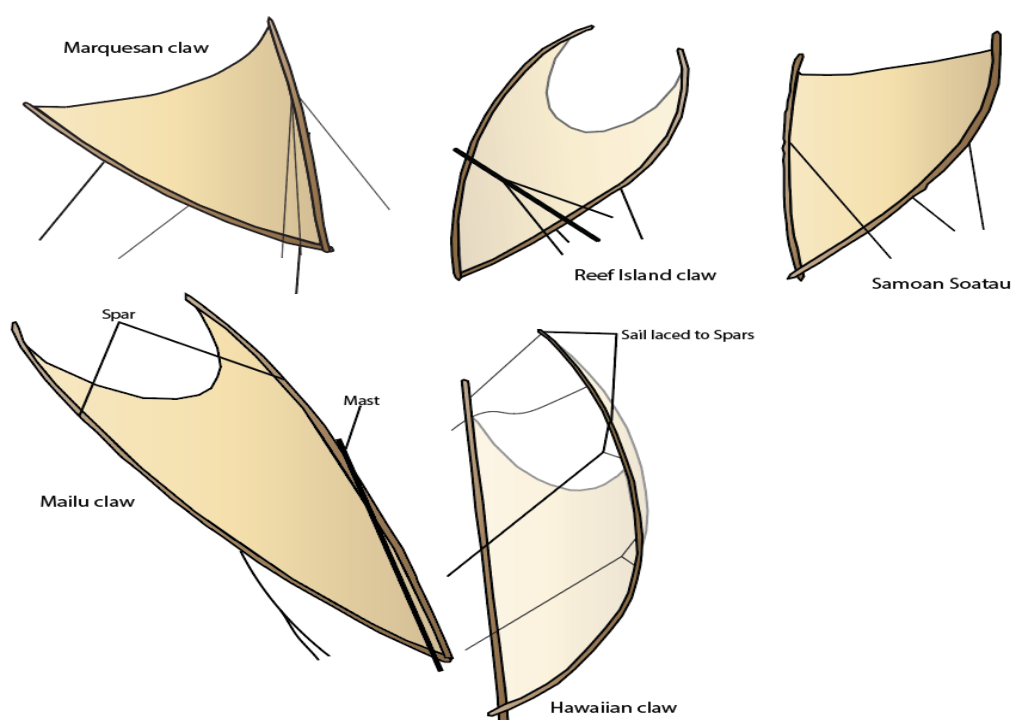
whakatere waka ki tawhiti. Ko ngā waka tūtira whakawhitiwhiti, ka pai kē ērā mō ngā terenga ā-moutere ki waenganui i tētehi huinga motu, kaua ki tawhiti me ngā moana pukepuke, me te tere ki mua i te ihu o te hau matua.

E toru ngā rā matua o ngā waka i Poronīhia. Koia ko ēnei; te rā ‘*simple* me te *boomed lateen*’, te rā ‘*apex-down inverted triangular*’, me te rā ‘*crab-claw shaped*’. I kitea whānuitia te rā *crab-claw* ki roto o Marquesas me Hawai’i. Ki roto o Tahiti, ko tētehi rā *half-claw* i horapa whānui. E ai ki a Lewis (1994) mō te *crab-claw*:

The claw shape, which may at first site appear fanciful, reveals itself on analysis to be highly functional. The tapering off of the sail toward the claw tips ensures that the sail area to be supported by the marginal spars should decrease away from the point of attachment of those spars...The claw sail was used along the eastern margin of Eastern Polynesia, except in the Tuamotus. It reappears with different masting arrangements, at the extreme west of the Polynesian range - in the Polynesian Outliers, Taumako, and the Santa Cruise Reef Islands (pp. 62-63).

E ngātahi ana te rā *claw* nei me te taunga haeretanga o ngā iwi Poronīhia ki ō rātou motu. Tēnā pea i puta te momo rā ‘*lateen*’ i Maikoronīhia i ngā tau kua pahure noa me te hounga mai o te waka ndrua ki roto o Poronīhia ki te uru (Hornell me Haddon, 1936, p. 122).

Kei raro nei ētehi tauira o te rā ‘claw’.



*Whakaahua 1: Ngā rā 'Claw' (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)*

I Maikoronīhia, i Pukapuka me ngā motu o Marquesas, he waka whai ama i whakaterea ki reira. Ko te painga o tēnei momo waka, he tere ki ngā motu i roto i te huinga moutere, he hī ika, he terenga poto rānei. Ko ētehi atu waka roroa rawa, kei te āhua kotahi rau pūtu te roroa, he pai hei kawē haringa toimaha, hei hāpai i ngā kawenga rauemi. Engari, ko te waka matua whakatere moana o Poronīhia, koia ēnā ko te tongiaki, te pahī me te ndrūa. I ahu mai te ndrūa mai i Maikoronīhia ki te uru o Poronīhia.

He rā tawhito te hanga mai o te ‘*crab-claw*’, ā, kitea ai tērā momo rā ki ngā motu o Marquesas me ngā moutere o te uru o Poronīhia. Te āhua nei, koia tēnei ko te rā matua i roto i te uru o Poronīhia, kātahi ka tāheke te whakamahia i te houtanga mai o te rā ‘*lateen*’ mai i Maikoronīhia. Ā, te hanga nei, he whanaketanga anō te rā ‘*inverted triangular*’ i roto i ngā motu i te puku o Poronīhia.

#### 4.4 Te Mātauranga Whakatere Waka

Ko te whakatere waka, koia tēnā tētehi wānanga i runga i ngā titiro me te whakakotahitanga a te tohunga whakatere waka ki te taiao e tau ai te waka i tētehi

wāhi ki tētehi wāhi i runga i tōna mārama me ōna pūkenga ki te pānui i ngā tohu o te taiao. Kia tīkina ake tā Lewis (1994) i whakapae ai mō te āhua o te whakaterere waka hei whakatuwhera i ēnei whakamārama:

The first requirement of any system of navigation is to enable the voyager to take his departure and continue toward his objective in the right direction. The most accurate direction indicators for Pacific islanders, still used in many parts of Oceania, are stars low in the sky that have either just risen or about to set, that is, horizon or guiding stars. You steer toward whichever star rises or sets in the direction of the island you wish to visit. In more technical terms, the direction or the bearing of your objective, that is, the course you must follow, is the direction (azimuth or bearing) of its guiding star, at rise if the course be an easterly one, at set if it be westerly. It seems appropriate to use the present tense in these descriptions, since the art is still a living one. (p. 82)

Ki ngā iwi Poronīhia o mua, he mate, he ora rānei te whakaterere i ōna terenga tawhiti nunui. Kua oti kē te whakamārama ake, i āta whakamaheretia ngā terenga i runga i te hiahia kia tau atu ki tētehi wāhi, ahakoa tērā, inā kē ngā taero a Kupe hei kokoti iho mā ngā tohunga whakaterere waka o mua. Nā wai, ka tupu whanake ngā pūkenga pānui whetū o ngā iwi Poronīhia kia mātau rātou ki ā rātou mahi, ā, kua kapi kē tēnei āhua i a Lewis (1994) ki ngā rārangi kupu e whai ake nei:

The habitat of the Polynesians and the Micronesians is primarily aquatic. In the third of the Pacific where they dwell, the proportion of dry land, exclusive of New Zealand, is on the order of two units of land for every thousand of water. Few aspects of the history and culture of Oceania can therefore be separated from seagoing. Ocean spaces can inhabit contact, just as mountain ranges can on land, but they become highways rather than barriers when marine technology, especially navigation, becomes effective. (p. 3)

Tērā ētehi moutere o te Moana nui a Kiwa i kiā ai, he moutere, taupeka noa ‘stop-over’ i ngā terenga roroa. E ai ki ngā kōrero a te Māori, ko Rangitahua tētehi o ērā moutere, e whakapaetia nei, i peka a Kurahaupō ki reira, ā, nā wai ka tau atu te

waka Aotea ki te hāpai i ētehi o rātou. Kei Rangitahua hoki te tī pore e tupu ana, he mea kawē tēnā rākau e ngā iwi Poronīhia ki ngā motu, huri noa i te Moana nui a Kiwa (Prickett, 2001, p. 21). Hāunga te rākau tī pore, kei reira hoki te kiore me ētehi kitenga o ngā maramara puia nō Aotearoa. Ko Rangitahua te moutere i peka ai ngā tūpuna ki reira, i ō rātou terenga ki Aotearoa, i ō rātou hokitanga rānei mai i Aotearoa ki Hawaiki (Howe, 2008, p. 178). Ehara ēnei kōrero i te hou ki te ao Māori, kua roa e mau ana i te hue kōrero tuku iho, ā, ko ēnei kitenga pūtaiao nei te whakaū noa nei.

#### **4.4.1 Ngā Pūnaha Whakaterere Waka**

Uia mai rā te pātai, e whia ngā pūnaha mātauranga whakaterere waka a ngā iwi o te Moana nui a Kiwa? Kua whakatakotohia e Turnbull (2000), ko ōna whakaaro mō ngā pūnaha whakaterere waka, kotahi te pūnaha, e rua rānei:

...the Micronesian and the Polynesian, whether there is a variety of local systems based on island groups, and further, whether there is a significant difference between schools of navigation on particular islands...The evidence seems to me to suggest that there are significant differences between the systems precisely because they are local in that they incorporate environmental knowledge specific to the region in which they operate. However, they all have a common feature suggestive of a common origin; the use of the rising and setting points of stars to name divisions of the horizon. (p. 135)

Hāunga ngā pūnaha e meatia nei, e mārama ana ngā tuituinga kōrero whakaterere waka, i pūtake ēnei mātauranga i whea. Ko te whakatinanatanga o ēnei mātauranga, koia tēnā, ko te rā, ko ngā whetū, ko te kapua, ko ngā āhua o te moana, ko ngā hau, ko te rere a te manu, ko te taiao whānui tonu (Finney i roto o Howe, 2006, p. 156).

#### 4.4.2 Te Whakataui i te Ahunga o te Waka ki te Whenua

Manomano ngā tau i pahure, e rapu ana, e tauhokohoko ana, e whakaterere ana, ka tupu whanake te pūnaha mātauranga whakaterere waka nei. E toru āna take matua. Tuatahi, ko te āhei ki te whakatakoto i tētehi mahere whakaterere mai i te whenua. Tuarua, ko te āhei ki te whakaterere mā te taiao ki runga i te moana, kia ū te waka ki te whenua e tauria ai, kia tika ngā whiriwhiri o tōu taunga ki te moana, kia tika hoki ngā whakapae o te tawhiti i pahure ki muri. Tuatoru, ko te ū pai o te waka ki te whenua i whakamaheretia ai kia tae ki reira i tōna whakarewanga tīmatanga.

Arā noa atu ngā kohinga kōrero a David Lewis mō ngā ‘*signposts of nature*’, i tautoko ai i te whakapae a Denning i roto o Golson (1962) mō te painga o te rere a te manu pūkahu moana, pēnei me te *boobie* hei tohu i te ara, kei raro rā te whenua e tau ana (Lewis, 1972, p. 209). Ka oti ana te whakataui i te ara e ahu ai ki te whenua, kātahi ka whakamaua ngā tohu whenua, pērā i te rākau, i te maunga rānei, nā te teitei o taua taonga rā, kua noho tērā hei tohu mau nawenawe ki te whenua e taea te whakaterere mā te tiro whakamuri ki taua taonga rā (Irwin, 1992, p. 45). Nō roto i te ahiahipō i rere ai te waka, kua puta ētehi whetū tīramarama, ana, ka whakamahia taua tīramarama hei whakakotahi i ngā tohu whenua ki ētehi whetū o te rangi, ka pō ana, kua tika te haere i ērā whetū i whakatauria ai i mua. Tērā rānei, mō te ata hāpara kē rere ai i runga i aua āhuatanga tonu (Parsonson, 1962, p. 43). I ngā motu o *Gilbert*, o Tonga, o ngā Kuki Airani, i tū i a rātou he kōwhatu tohu whenua hei whakamau, hei āwhina i te tohunga whakaterere waka, i a ia ka wehe, ka hoki rānei (Hilder i roto o Golson, 1962, pp. 84-88).

#### 4.4.3 Ngā Whetū Rere Pae

Mahuta mai ai te whetū rere pae i te rāwhiti ka tō ai ki te uru, ki te nunumitanga i te pae, huri ngā tau, huri ngā tau. Ko te rerenga kētanga noa, ko te wā i tōna mahutatanga ki te tōnga; e whā mēneti te rerenga kētanga i muri i tō te rangi i mua noa nei. Whakamaheretia ai ngā ara whakaterere waka mā te āta whai i te rere o ngā whetū e mahuta hāngai mai ai me te takoto o te whenua e manakotia ana.

Ko te wā i tīkina atu ai ngā whetū hei āwhina i te terenga o te waka, ko te aranga paku mai i te pae kia kore ai te titiro e rangirua i te kapua me te kōrehu. I tōna



mahutatanga ka rere whakapae i te rangi, kātahi ka tīkina he whetū anō i taua wāhi tonu i mahuta mai ai te mea tuatahi i mua i a ia. Te nuinga o te wā, i taea te whakamahi i ngā whetū ekuatoria me ōna kāhui i te wā e whā tekau mā rima tākiri tōna taunga ki runga i te pae. Ka whakamahia ētehi atu whetū tae noa ki te wā, tekau mā rima tākiri tōna taunga ki te pae nā runga i tōna heke mai i te weheruatanga o te ao.

Ko ngā whetū kei ngā ahopae teitei ake e mahuta mai ana, e tō atu ana hoki i waenganui i te poutūmārōtanga me te weheruatanga o te ao, he uaua ake te whakamahi.<sup>2</sup>

Ko te maha, te iti rānei o ngā whetū, me puaki mai i te rangi hei āwhina i te waka, kei te āhua o te ahopae i tōna mahutanga ake. Kei te weheruatanga o te ao, koia tēnā ko Tautoru e piki rā i tōna piki, he tata ki te tākiri kore, hāunga tērā, e pai tonu ana tērā kāhui hei whetū āwhina i te waka mō tētehi wā roa tonu. Mō tētehi pō e tere ana te waka i tētehi ahunga kotahi, e taea te whakatutuki i taua terenga i runga i ngā whetū tekau mā rua te maha, ā, i ētehi terenga, i runga i ngā whetū e rima noa iho. Kāore e neke atu i te tekau hāora te roa e whai hua ai taua whetū ki te terenga o te waka, ā, ki te ngaro tētehi whetū i te kākahu o te kapua ki ētehi wāhanga o te rangi, kua tīkina ētehi whetū kei mua kē, kei te tauihu, kei te kei rānei, kei ngā wāhi katoa rānei o te waka. Kua taea hoki te tiki atu i ētehi whetū maha tonu ka whakahāngai ai ki tētehi wāhanga o te waka tonu. I whai hua tēnei momo whakamahi i aua whetū i ngā terenga rapu whenua, nā te mea, kua mārama ki ngā whetū ki mua, ki muri hoki, tērā rānei mō te tūpono, me hoki whakamuri te waka ki te whenua i ahu mai ai (Irwin, 1992, p. 45).

Mo ngā whetū e pou titi nei ki te rangi, ahakoa kei te tuakoi tonga, kei te tuakoi raki rānei, kāore e tino whakararu i te tohunga whakatere. Inā rā, ka mau a Māhutonga ki te pou tonga, ka mau hoki a Hōkūpa'a (*Polaris*) ki te pou tūāraki. Rere ai a Tautoru i te rāwhiti ki te uru i tōna kātata ki te weheruatanga o te ao. Nā, ki te piki

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<sup>2</sup> Me whakarāpopoto ake i ēnei kōrero ki te reo Pākehā... *at higher latitudes stars, rising and setting between the meridian and equator, are more difficult to maintain bearings from because they appear to move more in relation to the celestial poles than directly east to west. If the observer is situated in the southern hemisphere, the path of the star appears to bend toward the north, and if situated in the northern hemisphere, toward the south. If a suitable substitute was not available then the heading was maintained by allowing for the displacement of the original star* (Lewis, 1972; Irwin, 1992).

whakateraki, ki te heke whakatetonga rānei te tangata, ka teitei ake, ka heke iho rānei a Māhutonga, a Hōkūpa'a rānei ki tō te ahopae o te tangata e whakamau atu ana ki te rangi (Kyselka, 1987, pp. 42-44). He āwhinatanga nui hoki tō ngā whetū, mēnā he teitei ake tōna hekenga i te weheruatanga o te ao, pērā i tō Māhutonga, e mea ana a Irwin (1992) "The Southern Cross, for example, rises inclined on one side, appears vertical when directly south, and then inclines on its other side when setting" (p. 45).

I te wā e tere ana te waka, kāore e tino rerekē te neke o te whetū rere pae, ki tā te tohunga whakaterere tiki atu i taua whetū rere pae hei āwhinatanga mai. Inā rā, ko te whakamau atu i te whetū e tō ana i te rua rau, e rua tekau mā rima te tākiri, i tētehi terenga e rua mano māero te tawhiti mai i Tahiti ki Aotearoa. Ko tōna rerenga kētanga i tā te tohunga whakamau atu i a ia, ko te toru noa te tākiri i te roanga atu o taua terenga (Lewis, 1964, pp. 366-367).

Ahakoā kāore anō i kitea iho tētehi kāpehu tawhito puta noa i roto o Poronīhia, tērā ētehi kōrero e mea ana, he kāpehu anō ā ngā iwi Poronīhia, engari, kāore i rite ki tā te Pākehā. E mea ana a Finney i roto o Howe (2006):

Navigators from the atolls of the Caroline Islands of the Federated States of Micronesia employ a conceptual construct of stars and bearings called naang in the language of Satawal, a term that literally means 'heaven' or 'sky'. This is generally known in English as a 'star compass', though unlike the mariner's magnetic compass it is not an instrument...it is an abstract image of the horizon star bearings that navigators carry in their minds. (p. 160)

Ko te tino tikanga o te whai i te whetū rere pae ki tā te pūnaha whakaterere waka o Poronīhia, koia tēnā, ko te whakatakoto i te ahunga hei whakamahere, hei whakaū hoki i te tika o te terenga o te waka.

#### **4.4.4 Ngā Whetū Kōmata o te Rangi**

Whakamaua atu ai ngā whetū kōmata o te rangi i tōna pikinga ki te poutūmārōtanga o te pō. E taea ana te whakamau atu i ēnei hei tohu i te ahopae, nā te mea, he tata te

rite o tōna heke i te weheruatanga o te rangi, o tōna *azimuth* rānei ki tō te whakaaro Tauwiwi mō te ahopae. He tino whai hua ēnei momo whetū, mehemea rā, ka piki te whetū ki tōna poutūmārōtanga i runga ake i tētehi moutere. Mehemea ka pērā te whakamau i aua whetū, he toru tekau ki te ono tekau māero rānei te tika o taua whetū ki te takoto o taua moutere. Ko te mahi tino nui, ko te whakataui, he pēwhea te tawhiti o te waka ki te rāwhiti, ki te uru rānei. Engari, ka mārama haere tēnei āhuatanga, inā ka kitea ake ngā whetū kōmata o te rangi i runga i tētehi whenua kei raro e tau ana. Nā te pātata ki taua whenua tae atu ki ētehi tohu kē hei āwhina i te tohunga whakaterere ki te tiki atu i aua tohu e puta ai te māramatanga, kei whea tōna waka e tau ana (Gatty, 1943, p. 98; Frankel, 1962, p. 43).

#### 4.4.5 Te Rā me te Marama

He āhua rite te whakamahi i te rā me te marama, pērā i te whakamahi i te rere o te whetū rere pae. Ko te rerenga kētanga o te aranga me te tōnga o te rā mai i te rāwhiti me te uru, koia tēnā ko te rua tekau mā toru, irakati rima te tākiri ki te raki me te tonga i ia tau. Engari, tō te marama kia tō te rā, ko tōna rerekē, he rima te tākiri ki te raki me te tonga, nā te mea, tāna mahi, he huri taiāwhio i te ao kia tekau mā rua āna huringa i te tau. Ahakoa, kāore te rā i ū pūmau ki te raki, ki te tonga rānei, hāunga ngā wā o te pahore o Rehua, ko te hua o te rā, kei tōna aranga mai me tōna tōnga iho me te whakahāngai i a ia ki ngā whetū.

#### 4.4.6 He Manu

He uaua te kite ake i ngā moutere '*Low coral islands*', ahakoa ngā rauemi hou whakaterere waka e whakamahia ana i te rangi nei. Ko ngā motu iti nei, kāore e teitei ake i te rua mita ki runga ake i te kahu o te moana, ahakoa pēwhea, te teitei o te kōuka, e whitu tekau mita e tū whakatiketike ana, ka nui te rehurehu o te titiro kia kitea ai taua mea rā, ahakoa tekau māero, neke atu rānei te matara o te waka ki te moana, e anga atu ana ki tētehi motu iti. Engari, ko ōna tohu nui, ko āna taonga, nō te taiao, pērā i te manu noho mātārae ki taua motu. Tā te momo manu nei, he tohu i ngā ara e tau rā ki te whenua, arā tāna mahi i te ata, he rapu kai, i te ahiahi pō, he hoki ki te whenua. Koia tēnā, he whakaatu, kei whea ngā ara ki te whenua.

I roto o Poronīhia, ko ngā momo manu hei whai, ko ngā *noddies* me ngā tara pīrohe. Ērā manu, e rua tekau nuku atu ngā māero tana rere ki tai, ka hoki ki uta. Tērā hoki ngā *boobie* e kitea ki waho, mai i te toru tekau ki te rima tekau ngā māero te tawhiti i te whenua. Engari, me whai i te kāhui *boobie*, kaua i te takitahi. Ina kitea ai ngā kōpū kura, kua mōhiohia, kei te āhua toru tekau māero te tawhiti i te whenua; ko ngā *boobie* waewae whero me ngā *boobie* kanohi kikorangi, neke atu i te rima tekau māero ki te kotahi rau māero tana rere ki tai; ko ngā manu tahi, ko ia te manawa roa o ngā manu tere moana, neke atu i te kotahi rau, e rima tekau māero te tawhiti i a ia ka rere ki tai. Ko ētehi manu, pēnei i te *boobie*, e ai te kōrero, he mea rere ki tai ki te titiro mahira ki ngā kaipuke. Tērā pea he manu hoki i ngā wā o mua i ākona ki te rapu whenua. Heoi anō, hei tā Lewis, tūturu, i ākona ngā manu ki te kawē kōrero, nuku atu i te kotahi rau, e ono tekau māero te tawhiti i waenga nui i te moutere o Nauru me Banada (Lewis, 1972, p. 208).

Ko ngā manu e rere i Poronīhia ki Aotearoa, i tō rātou hekenga ā-tau ki te tonga o Poronīhia, ko te pīpīwharau, te kuaka, te huahou, te hākoakoa me te hākēkeke (Lewis, 1972, pp. 214-215). Heoi anō, i kōrerohia e au ētehi whakatūpatotanga mō te pīpīwharau i te wāhanga o te upoko tuarua.

O ngā manu e horahia ake nei, ko te pātai a te ngākau e pēnei ana, he aha ngā momo manu o uki, i rēre i uta ki tai, i tai ki uta i mua i te kani mīhini a Tauīwi? I mua noa i te ōhanga ngāherehere, hokohoko rākau o te ao? Nō te patunga o ngā ngāherehere e te tangata i Aotearoa mō te ōhanga te take, kua pēwheatia ngā manu rere tawhiti i kitea e ngā tūpuna i tō rātou wā. Koinei te aroha ake ki te taiao, ngā pānga tapuwae o te iwi tāngata ki te whenua me ōna taonga. He wā anō pea, he rangahau kē tērā.

#### 4.4.7 He Kapua

Ko te hanga me te tae o ngā kapua tētehi tohu anō hoki ki te takoto o tētehi whenua. Ko ngā kapua i tau ki runga i tētehi motu iti, tērā e rerekē te tae o aua kapua, nā te ātārangi o te motu i pā ki te papa o te kapua. Inā e pātata haere ana te waka ki te whenua kei raro i te pae, tērā e mārama haere te mura o te tae o te kapua, e taea te kite i taua mura o te tae, mai i te tekau mā rima ki te tekau mā whitu māero te matara i waho, kei te moana e tau ana. Tērā e āhua kākārīki, māwhero rānei te tae o te

wāhanga whakarunga o te kapua i runga i te tae o te ākau. Mehemea he mā rawa, he mārama rawa rānei te mura o te kapua, kei raro te one mā, te ngaru whawhati rānei. Mehemea, kei runga te kapua i tētehi whenua e maroke ana ngā ākau, ngā mānawa rānei, kua mura te mārama o te kapua, mehemea rānei, kei runga ake te kapua i tētehi whenua e muia ana ki te tupu o te rākau, he uriuri kē te āhua. Heoi anō, tērā rānei he kaha ake te mārama o taua kapua, tēnā i tana tae (Lewis, 1972, pp. 216-221).

Tētehi āhuatanga anō o te kapua uhi whenua, tēnā i te kapua uhi moana, he pōturi ake tana rere i te rangi. Inā whakamau te titiro ki te kapua uhi whenua, anō nei, kua tū noa iho ki te rangi, kua wāhia rānei, ka whakakotahi anō ai i tōna wā. Ana pūkerikeri ai te hau, ko te otinga, he kapua i hora, tērā e kitea iho he kapua hanga 'V' nei e tau ana ki runga i tētehi motu iti. Engari, ana paki te rā, kua hanga rerekē, he hanga tukemata kē tōna āhua. Ahakoa ka memeha, ka rerekē rānei te hanga o te kapua 'V', mau tonu iho te wāhanga whakararo o taua hanga kapua ki runga i te whenua, kei raro e takoto ana. Ki ētehi rangi paki, tērā e kitea te 'loom' mai i te toru tekau māero te matara kei te moana, e puta mai ana taua 'loom'<sup>3</sup> ki runga i te motu iti me tōna hāpua (Lewis, 1972, pp. 222-223).

#### 4.4.8 He Amotai

Tā te amotai, tāna kaupapa e pā nei ki te tere o te waka, e taea e te tohunga whakatere te whakaū i te ahunga o te waka mā te ritenga o te amotai. Ka pupuhi ana te hau matua o Poronīhia, ka pupū ake ai ngā amotai matua, inā rā, he ngaru nō te rāwhiti, nō te raki mā rāwhiti rānei, nō te tonga mā rāwhiti rānei. Ko tētehi mea anō, kei te Moana tāpokopoko ā-Tāwhaki, ka rokohina ko ngā hau ā-uru e karawhiu ana i ngā amotai nō te tonga ka horapa whakateraki, whakawhiti ai i te weheruatanga o te ao. Ehara te amotai i te ngaru. Tō te ngaru, tōna āhua, he hua nō tētehi/ētehi momo hau rānei, ā, he whati hoki tāna mahi. Engari, ko te amotai, he nui, he iti rānei, he poto, he roa rānei, he hanga kē rānei, he tere, he pōturi rānei, ā, mā te āta mātakitaki i ōna āhuatanga e puta ai he tikanga e taea te kite me te rongo. Ana tuki mai ai te amotai ki te tinana o te waka, ka neke te waka i ētehi neke, arā, ka tikoki, ka tiripou, ka kōpekapeka rānei (Lewis 1972, pp. 124-130).

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<sup>3</sup> A pale shimmering column of projected glare, is reflected into the air.

#### **4.4.9 He Amotai Whenua**

Tētehi tikanga whakahirahira hei tohu i te takoto o tētehi whenua, koia tēnā ko ngā amotai whenua e hua ai he māramatanga mō te pātata te matara rānei o te whenua. Ko tā Lewis (1972) e mea ana “...whereas deep sea navigation, with reference to ocean swell, relies largely upon the swells being constant and free from interference the technique of interpreting land swells is dependent upon patterns of landmass interference” (p. 181). Tērā ētehi huanga e rua ka puta, ana wāhia ngā amotai e te takoto o te whenua. Tuatahi ake, ka whakahakoko te amotai i te tuki ki te whenua, ka huri whakapae ai te rere o te amotai me te whenua. I konā, ka wāhia te amotai, ka rere, ka ngātahi anō te amotai ki te taha hau kore o te motu. Tuarua, ana tuki ai te amotai ki te whenua, i tōna tukinga ka takahuri whakatemoana ai taua amotai ki te amotai matua e pari mai ana. He nui ngā rerekētanga o ēnei āhua e rua i runga i te rahi me te hanga o te whenua me te ahunga o ngā amotai. Ahakoa ēnei wero, mōhio tonu ngā tohunga whakaterere ki ngā iarere matua me te pānui i ēnei āhua e mārama ai te titiro i tōna pātata ki te whenua (Lewis, 1972; Kāne, 1984).

#### **4.4.10 Te Urungi i te Waka**

Kei ā te ata hāpara me te ahiahi pō ngā wā whai hua hei whakawhirinaki atu ki ngā homaitanga o Tama-nui-te-rā. Heoi anō, ki te piki ake te rā ki tētehi pikinga teitei, kāore e tino whai hua te tiki atu i a ia hei tohu papai mō te waka, kua tīkina kē ngā amotai, ā, me te rere o te hau. Kia whai hua ai ngā homaitanga o te rā me te hau, me mātua mātakitaki tahi i te hononga o ngā taonga katoa, inā rā ngā whetū, te rā, ngā hau me ngā amotai (Finney i roto o Howe, 2006, p. 158).

Tētehi titiro anō, hei tā Diaz (2012) he whakatakoto i tētehi tikanga iwi taketake moana, tā ngā tūpuna i whai ai, i taea ai e rātou ō rātou moutere o Poronīhia. Ko te tikanga nei, he hongī mā te ihu:

In order to augment if not challenge canonical methods still heavily reliant on literacy and visuality and on other commonplace rhetorical and aesthetic conventions. For if Bernard Smith helped us to understand the extent to which Western art and evolutionary sciences relied on, even pioneered, visual conventions in their efforts to comprehend and represent that specific

type of landscape called the Pacific Island – including its flora, its fauna, and its inhabitants and their cultures – then perhaps it is time we ask ourselves just what kinds of memories might be triggered, and what kinds of fights must be waged with whom, by learning to smell Islander cultural and political pasts as a form of politicized historiographical practice. (p. 326)

Hei tāpiritanga, ki tā Diaz anō (2012) ki ngā tikanga whakaterere waka a ngā iwi *Carolinian*, tērā te kōrero e mea ana, e taea e te tohunga whakaterere te hongī i te moutere i mua noa atu i te kite ake i taua moutere. Hei tauira, e taea e te tohunga whakaterere te hongī ake i te momo kakara o tētēhi moutere i ōna tupu, i ōna hua rākau rānei. E mea ana ia “...the Polowatese navigators have claimed the ability to identify Nama because of its papayas. The pungent scent of ripened breadfruit is another traditional clue to the presence of land” (p. 33).

He titiro taketake tēnei e kawea ana e Diaz e whakatauiria ana i te kaha o ngā rongo i whakangungua e ngā tūpuna, pēnei me te whakakoi i te ihu. Ki ētēhi motu ririki, ka kore he pae maunga, he rae whenua, he puke taumata hei whakamau ake, mai i te moana, ka riro mā te kakara o te moutere e tohu mai, kei whea rā te whenua e tau ana.

Te taha ki te wahine i runga i te waka, ki ngā iwi *Carolinian* anō, he whai take matua te kakara o te wahine, i a ia ka pāngia ki tana mate ā-marama. Mē tūpato te waka ki tēnei āhuatanga, nā te mea, ko taua kakara, he kukume i ngā wairua toimaha, i ngā wairua kikino ki te aroaro o te waka.

Tērā ētēhi tauira anō o te ‘hongī i te kakara o te moutere’, kāore i tino pā ki te hongī o te ihu, engari, e pā tonu ana ki te wāhanga o te tinana e puta ai tētēhi kakara, ā, ko te hāngai tēnei ki ngā raho o te tāne. Hei tā David Lewis, i āta noho ia i te taha o tētēhi tohunga whakaterere waka nō Kiribati, tāna e mea ana mō te tohunga nei “...in deducing the clues of the calmest of seas, where the most sensitive balance was his testicles, and that when at night or when the horizon was obscured, or inside the cabin this was the method used to find the focus of the swells off an island” (Lewis, 1994, p.127).

Ko tētehi anō, me ngākau tapatahi te tohunga me te waka. Tērā te uiui a Raymond de Brum i tana Pāpā, he tohunga whakatere nō ngā moutere o Marshall, e āta whakamārama ana i tēnei āhuatanga i roto o Howe (2006):

We older Marshallese people navigate our boats both by feel and sight, but I think it is knowing the feel of the vessel that is the most important. The skipper who understands the motion or feel of the boat can sail in the dark as well as in the daytime.

There are many different kinds of waves. When a man understands them, they will help him find his way over the ocean in any kind of vessel. First, he is guided by the feeling he gets as the boat moves along; then the look of the waves verifies what he has learned from the vessel's motion. The slightest difference in the movement of a boat has significance in indicating proximity to land and the direction where it lies.

By the boat motion and the wave pattern a Marshallese sailor who has been trained in this kind of navigation may know if he is thirty miles, twenty or ten, or even closer, to an atoll or island. He also knows if he has lost his way, and by looking for a certain joining of the waves, he will be able to get back on his course. (p. 174)

Nā reira, ehara mā te rā me te hoe peperu noa iho e urungi te rere o te waka, i kō atu i tēnā, ka whirinaki atu ki ngā āhuatanga Māori nei i horahia ake rā.

#### **4.4.11 Te Ahupou me te *Dead Reckoning***

Ko te tikanga o ngā rārangi whakarara, he tohu i te tawhiti taurite o ngā takarangi ki te pou tūāraki me te pou tonga hoki, ā, ka heke te tawhiti ki ngā kōmata ahopou i te neke matara atu i te weheruatanga o te ao ka pūtahi ki te pou tūāraki me te pou tonga. Ko te wā te take matua, tēnā te ine i te ahopou. I puta te taputapu ine ahopou i te wā i a *Cook*, engari, i mua atu i te taputapu nei, mā te ine kē i te marama me ētehi whetū e mōhio ai te kaumoana ki te ahopou. Ki te reo Pākehā "...the resultant angle gives an estimate of elapsed time based on the moons progress through the stars of about thirteen degrees every twenty four hours. This method was, however, notoriously inaccurate among European navigators" (Hilder, 1962, pp. 95-96).



Kāore e kore i tutuki ēnei uauatanga i ngā iwi Poronīhia mā te whai i ngā homaitanga o ngā whetū rere pae, ā, kia puta rawa he hīnātore i ngā whetū kōmata o te rangi me te ahopae tika ka huri ai ki te ara whakatere kei raro rā te whenua e tau ana (Frankel, 1962, p. 43). E mea ana a Lewis (1964):

...the smaller island destinations were enhanced in size as targets because landfall over long distances took place on 'island groups' rather than individually smaller targets. Possibly the main point is that precise location is less important than leaving and arriving. (p. 367)

Tētehi atu huarahi hei whakatau i te ahopou, koia tēnā ko te '*dead reckoning*'. Ko tā te mātauranga whakatere waka, he whai i ngā tohu o ngā whetū, i te rā, i ngā hau me ngā tikanga amotai. Mā tērā pūnaha whakatere, ka puta ko te mārama ki te '*directional maintenance of a course or heading*'. Engari, ko tētehi whakapōrearea i te pūnaha nei, ko te reti tītaha o te waka i runga i te '*current set*', i te '*leeway*' i te '*wind drift*' rānei. Ko ngā tikanga hei whakatika i tēnei reti tītaha, koia tēnā e kīia nei ko te '*dead reckoning*' (Lewis, 1972, pp. 139-141). Hei tā Irwin (1992), e rua ngā wāhanga o te tikanga nei, "...dead reckoning has two elements; direction and distance. Direction is the maintenance of a controlled course taking into account set and leeway, while distance is calculated by estimates of speed and time" (p. 46).

I āta tirohia e ngā tohunga whakatere waka ngā iarere me ōna tini āhua, me tōna pānga ki ngā tikanga hau ki roto i ō rātou ake moutere me ngā huinga moutere e pātata mai ana ki a rātou. E whai ake nei tā Lewis (1972) whakamārama ake i te tino tohunga whakatere, ki tāna titiro:

...familiar with such home centred observations and trained also in more general deep sea lore like the relationship between currents and prevailing winds, would be well able to couple together the two sets of data. His deductions would enable him to head out across unfamiliar waters with a reasonable idea of the current set likely to be encountered. In this he would be aided in no small measure by the aforementioned tendency for heading errors due to short term current fluctuations to neutralise each other. (pp. 104-105)

He nui ngā kōrero kua horahia nei e mea ana, i āta whakamaheretia ngā ara whakaterere i mua noa atu i te puta ki te moana, kua whai whakaaro hoki te tohunga whakaterere ki te reti tītaha i hua ai i ngā iarere. Ko te kiko o aua whai whakaaro, he whiriwhiri pea rānei i ētehi tohu whenua e taea te tiro whakamuri ki aua toanga, he whiriwhiri rānei i ētehi ara whetū, me te whai whakaaro mō te reti tītaha o te waka.

#### 4.4.12 Te ū ki te Whenua

Ko tā ngā tohunga whakaterere waka mā te taiao, he whai i ngā tohu o te taiao, ā, mehemea e whāia ana ko ngā motu iti, kua whakamahia ngā motu iti e karapoti ana i taua motu e manakotia ana, koia tēnei he *‘expanded target’*. Nā ēnei *‘expanded targets’* ka hua ko ētehi āhuatanga kē e kīia nei he *‘island block’*, he *‘screen’* hoki.

Kia tirohia ngā motu iti nei, he uaua rawa e rokohina ai, engari, e taea te whakarahi i taua motu iti mā te whai i ētehi tohu taiao, kei te āhua toru tekau māero te tawhiti mai i taua motu iti rā. He uaua kē te rapu me te kite i ngā motu nui otirā, kua korekore ngā *‘screens’* hei tautoko i te arotake a te tohunga i ngā tohu taiao kei mua i a ia (Lewis, 1972, pp. 198-199).

#### 4.4.13 Te Lapa

Ko te ingoa *‘te lapa’*, i puta mai i ngā moutere o *Santa Cruz*. I roto o Maikoroniāhia, ko te *‘mata’*, i Tonga ko te *‘ulo eetahi’* rānei tēnei āhuatanga. Hei tā te tohunga whakaterere o Santa Cruz a Te Vake ki a Lewis (1994), ko te lapa:

Tevake described te lapa as “underwater lightning,” and I think this is an excellent analogy. It comprises streaks, flashes, and momentarily glowing paques of light, all well beneath the surface. Exactly like lightning, it flickers and darts and is in constant motion. It occurs a good deal deeper down than common luminescence, at anything from a foot or two to more than a fathom. The phenomenon acts all the same as a compass to show where land is, for it flashes dart out from the directions in which islands lie, or else flicker to and fro in line with these bearings. As you approach land, it becomes scanty and finally disappears by the time the island if an atoll is well in sight. (p. 253)

Ko tōna āhua, mehemea kei tawhiti te waka e haere ana, he kaha ake te puta mai o tōna hikohiko, tēnā i te pātata mai ki te whenua, kāore e pērā rawa te kaha hikohiko mai. Hei tauira ake, mehemea kei waho te waka, nuku atu i te kotahi rau māero i te whenua, ka nui te mārama o te hikohiko, ā, e āta haere ana i roto i te wai. Engari, kia pātata mai ki te whenua, tekau ki te rua tekau māero rānei te pātata mai, ka rerekē tōna whakaatu mai, he hohoro, he tītahataha haere (Lewis, 1972, pp. 253-254).

#### **4.4.14 Etak**

Mai anō, tairanga te rongo mō te pūkenga o ngā tohunga whakatere waka nō Maikoronīhia. Hei tā Diaz (2015) “Since the 1970s, navigators from Polowat and Satawal have become famous for continuing to carve and sail outrigger canoes using ancient methods that continue to illustrate radical cultural alterity.” (p. 97)

E whai ake nei ngā tauira e rua o ēnei pūnana Maikoronīhia e kīia nei ko etak me pookof. He pūnaha tūturu taketake te etak, ā, ko tāna, he whakatau i te tawhiti o te haere kua pahure, i te taunga rānei o te waka ki tai. Kia tīkina ake te tauira a Diaz (2015) nō roto i te kura wānanga mō ēnei mātauranga, ko tāna whakamārama ake i te pūnaha etak e mea ana:

Typically translated as “moving islands”, etak is the technique for calculating distance travelled, or “position at sea” by triangulating the speed of the islands of departure and destination with that of a third reference island. This is accomplished, furthermore, by plotting their positions in the celestial sky as a veritable map for the world below. A map and time piece, a way of negotiating emplotment in time/space or more precisely, a way of conceptualizing time/space in order to fix one’s place, etak was a critical technological development, along with outrigger design and technology, asymmetrical hulls, and the inverted lateen sail, that permitted humans to traverse over four fifths of the globe’s Southern Hemisphere millennia before Europeans ventured from sight of their shores. In theory and practice, it works like this. First you steer toward the stars that mark the island of your destination. While doing so, you also back sight your island of departure until you can no longer see it. At the same time, you also calculate

the rate at which a third island, off to the side, moves from beneath the stars where it sat when you left your island of departure toward the stars under which it should sit if you were standing in the island of your destination. (pp. 97-98)

Kia whakarāpopotohia te pūnaha etak, ka tirohia te tauira i raro nei hei tāpiritanga mai, ko tā Lewis (1994) e kī ana:

The canoe is conceived as stationary beneath the star points, whose position is also regarded as fixed. The sea flows past and the island astern recedes while the destination comes nearer and the reference island moves back beneath the navigating stars until it comes abeam, and then moves abaft the beam. (p. 175)

Nō reira, ko te etak, he whakamatua i te hiranga o te maumahara o te hinengaro iwi Poronīhia. E taea ai tēnei pūnaha i runga i te kaha, i te rahi, i te whānui o te pātaka whetū e putu nei ki te ihomatua o te tohunga whakatere. Hei tuitui i ngā whakamārama mō etak, kia tīkina ake te kupu whakamutunga a Gladwin (1970) hei whakaū i te matū mō etak, ko tana tino kaupapa:

...to provide a framework into which the navigator's knowledge of rate, time, geography and astronomy can be integrated to provide a conveniently expressed and comprehended statement of distance travelled. It is a useful and deliberate logical tool for bringing together raw information and converting it into the solution of an essential navigational question, "How far away is our destination". (p. 186)

#### **4.4.15 Pookof**

Ko te tikanga tuarua nō Maikoronīhia, ko pookof. Hei tā Diaz (2011) ko te pookof te:

...inventory of creatures indigenous to a given island, as well as their travel habits and behaviour. When you see a given species of bird or fish, and you know who belongs where and most especially, their travel habits - the pookof of an island - you also know into whose island home you have sailed.

Thus are islands known by distance of the furthest travels of their indigenous creatures. (p. 27)

Ko te whānuitanga ake o pookof, koia tēnā ko te toro o ētehi atu taonga nō te taiao, pēnei i tā Diaz (2011) e mea ana:

The notion of expanding an island includes knowing things, like the distinct look of clouds above and around an island, the character of currents and waves as they deflect around islands, and of course, the group of stars associated with an island and the range of stars under which an island can travel, as for instance, in etak. (p. 27)

Nō reira, mai i te whakaaro whakatiketike o etak me pookof, ka mea a Diaz (2011):

...we might say that 1) islands are mobile, 2) that they expand and contract, and 3) that their coordinates in time and space are emplotted via the farthest reaches of their indigenous creatures. From this vantage point, we cannot say that islands are isolated, tiny, and remote, regardless of how they have been defined, and thus marginalized, in western historical and cultural and natural cartography. (p. 28)

Whakamīharo ana ki a au ngā pūnaha Maikoronīhia nei, he māori, he taketake. E kite ake nei i te tūturu whakakotahitanga o te iwi ki tō rātou taiao me ōna taonga, ōna tohu. Ki tōku whakaaro, koinei te āhua o ngā mahi a ngā tūpuna Māori i te wā e tōpū ana rātou i te mātotorutanga o tō rātou mātauranga whakatere.

#### **4.5 Tō te *Carolinian* Mātauranga Whakatere Waka mā te Taiao**

Ko ngā tohunga whakatere waka o ngā motu iti o ngā moutere Carolinian, ko tā rātou, he hanga i tētehi whare whetū ki roto i te hinengaro tonu e kīia nei ki te reo o Satawal, he naang. Inā rā e horapa ana ngā whetū ki te uhi o Ranginui, ko tā rātou, he whakatakoto pērā tonu me i tāiri ki te rangi, engari, ki te oneone me te kōwhatu e toru tekau mā rua e kapi ana i te kāpehu o te hinengaro. Ka takoto porowhita aua kōwhatu hei tohu i te aranga me te tōnga o te whetū me ngā kāhui, anō e whakamau atu ana ki te rangi. Nā, e ai ki a Finney i roto o Howe (2006):

...these are named after the stars and constellations that rise and set at or near those points. The exceptions are the north point, which is marked by Polaris because this otherwise inconspicuous star appears to stand virtually still as it makes a tiny circle around the Celestial North Pole, and the five most southerly points denoted by stages in the rotation of the Southern Cross around the South celestial Pole (opposite). (p. 160)

#### 4.6 Tahiti

Ko Tupaia te tohunga whakaterere waka nō Tahiti i riro i a Cook i ōna terenga ki roto o Poronīhia. I kitea ake nei e Cook te hinengaro māhorahora i a Tupaia ki te whāngai i a Tauīwi ki ōna mōhiotanga. He tūturu ahurewa whakaterere waka a Tupaia, i mau tēnei āhua i ngā tuhituhi a Joseph Banks, te hoa o Cook, kaimātai huaota, tipu nō Ingarangi e mea ana, he tohunga, he mātau a Tupaia ki te whakaterere. Nāna a Cook i ārahi ki Aotearoa, ki ētehi moutere o Poronīhia. E ai ki te kōrero a ngā Tauīwi, i mate a Tupaia i te māuiui kāwei i mua noa i te hokitanga ki Tahiti (Druett, 2011). Hei tā Cook, neke atu i te kotahi rau, e toru tekau ngā moutere i Poronīhia i mōhiotia e Tupaia te takoto o aua moutere, engari, i runga i te pepa i tāngia e ia mā Cook, e whitu tekau mā whā kē ērā e tau ana (i roto o Druett, 2011, p. 225).

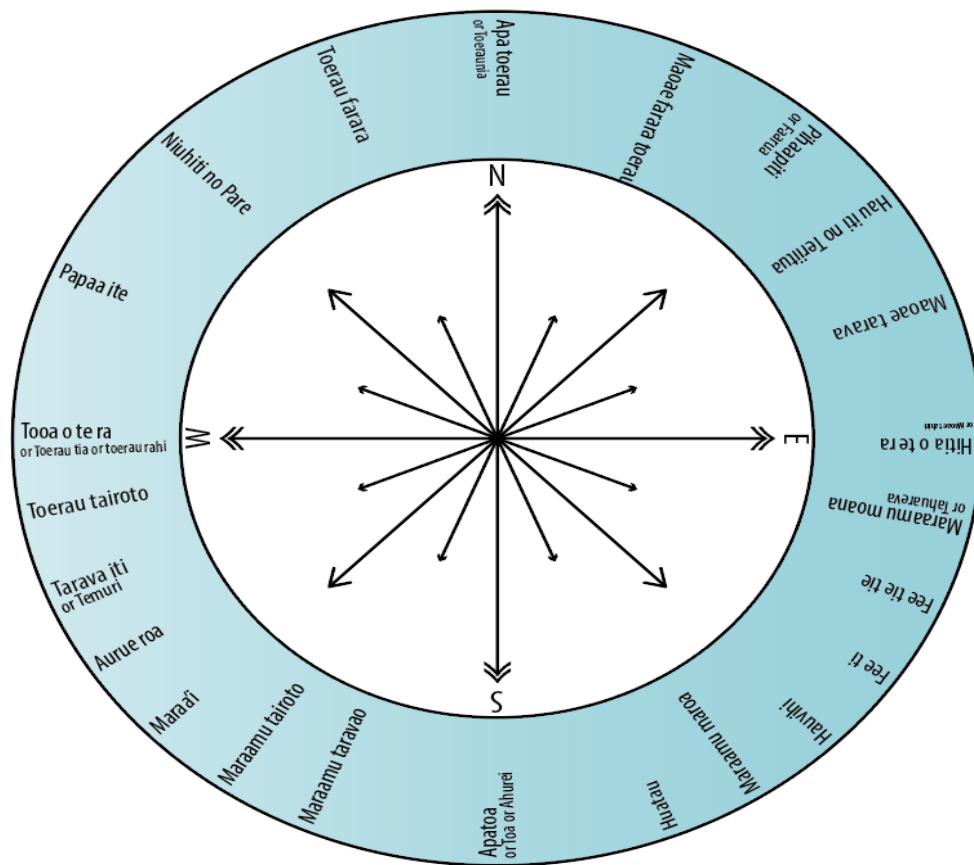
He aha kē ia te tohu o tēnei tānga a Tupaia? Ki ōku nei whakaaro, e tohu ana te tānga nei i te tino tohungatanga o tētehi iwi i whakangungua ki tōna taiao, he iwi ngaio, he iwi mōhio ki tōna mātauranga. Koinei hoki te mataaho o te mana i kawea e te kōrero tuku iho, kua oti kē te whakamārama i te upoko tuatoru. He mea tuku ā-waha ēnei mōhiotanga ki a Tupaia, ka mau i te ihomatua, heke iho, heke iho. Ka whakamīharo atu au i te matatau o ngā tūpuna i noho Māori ai i tō rātou ao.

Nō muri, he Tauīwi anō i tae ki Tahiti, ko te kāpene Pāniora ko Don Josē de Andia.Y.Varela, nāna te waka Jupiter i hautū i te tau 1774-1775, ka tūpono ki te tohunga whakaterere waka Tahiti, ko Puhoro. Nāna ētehi whakamārama mō ngā tikanga whakaterere waka i whāia e te tohunga whakaterere o Tahiti, Finney i roto o Howe (2006):

When setting out from port the helmsman reckons with the horizon thus partitioned counting from E, or the point where the sun rises; he knows the

direction which his destination bears: he sees, also, whether he has the wind aft, or on one of the beams, or on the quarter, or is close hauled: he knows, further, whether there is a following sea, a head sea, a beam sea, or if it is on the bow or the quarter. He proceeds out of port with a knowledge of these, heads his vessel according to his calculation, and aided by signs of the sea and wind afford him, does his best to keep steadily on his course. The task becomes more difficult if on cloudy days, because of having no mark to count from the dividing out the horizon. Should the night be cloudy as well, they regulate their course by the same signs; and, since the wind is apt to vary in direction more than the swell does, they have pennants of feathers and palmetto bark, to watch its changes by and trim sail, always taking their clue for a knowledge of the course from the indication the sea affords them. When the night is clear, they steer by the stars; and this is the easiest navigation for them because, these being many, not only do they note by them the bearings on which several islands with which they are in touch lie, but also the harbours in them, so that they make straight for the entrance by following the rhumb of the particular star that rises or sets over it; and they hit it off with as much precision as the most expert navigator of civilized nations could achieve. (p. 163)

I te tau 1932, ka tāngia e Edward Handy tētehi whakaahua e mau ana ngā momo hau o Tahiti (Howe, 2006, p. 162). Anei i raro nei tētehi tauira o tēnei momo.



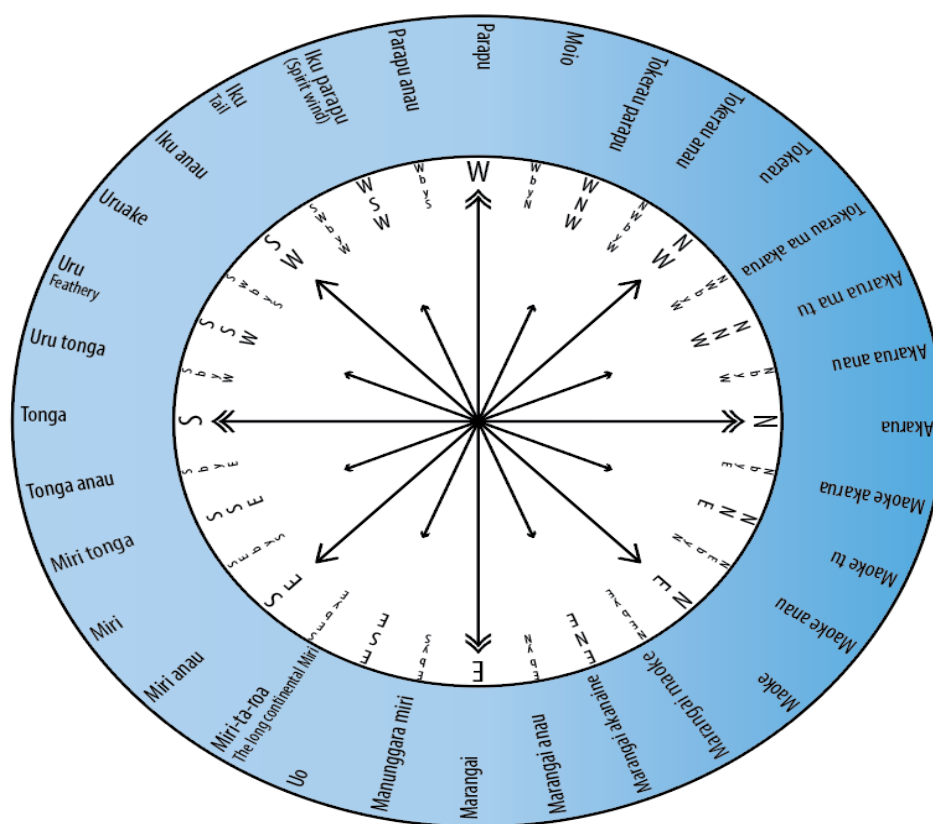
*Whakaahua 2: Kāpehu hau (Nā L. Monu i waihangā hei whakaatu i roto i tēnei tuhinga kairangi, 2017)*



## 4.7 Ngā Moutere o ngā Kuki Airani

### 4.7.1 Hue Matangi

E ai ki a William Wyatt Gill, nāna i kōhi ētehi pitopito kōrero mō te whakaterere waka i ngā moutere o ngā Kuki Airani, tērā te hue matangi ‘wind gourd’ i whakamahia e te tohunga whakaterere waka o reira kia homai e Raka (tō rātou atua o ngā hau) he matangi papai e hiahiatia ana e te tohunga (Howe, 2006, p. 163). Anei tētehi tauira i raro nei.

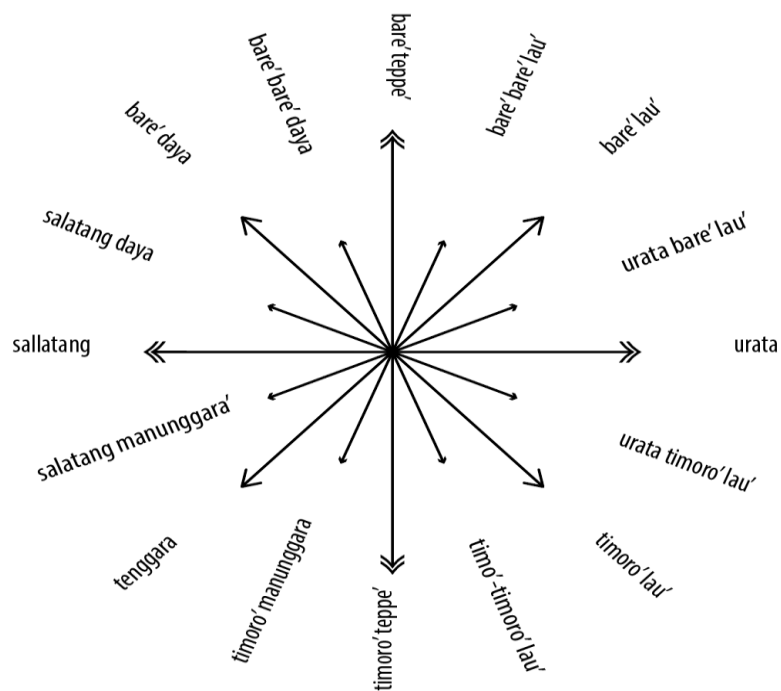


Whakaahua 3: Hue Matangi (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)

## 4.8 Initonīhia

### 4.8.1 Kāpehu hau

Ka huri te titiro ki Bugis i Initonīhia, kua kitea he kāpehu hau e whakamahia tonutia ana e rātou i ēnei rangi (Ammarell, Gene, Bugis, 1999, i roto o Howe, 2006, p. 164). Anei tētehi tauira i raro nei.

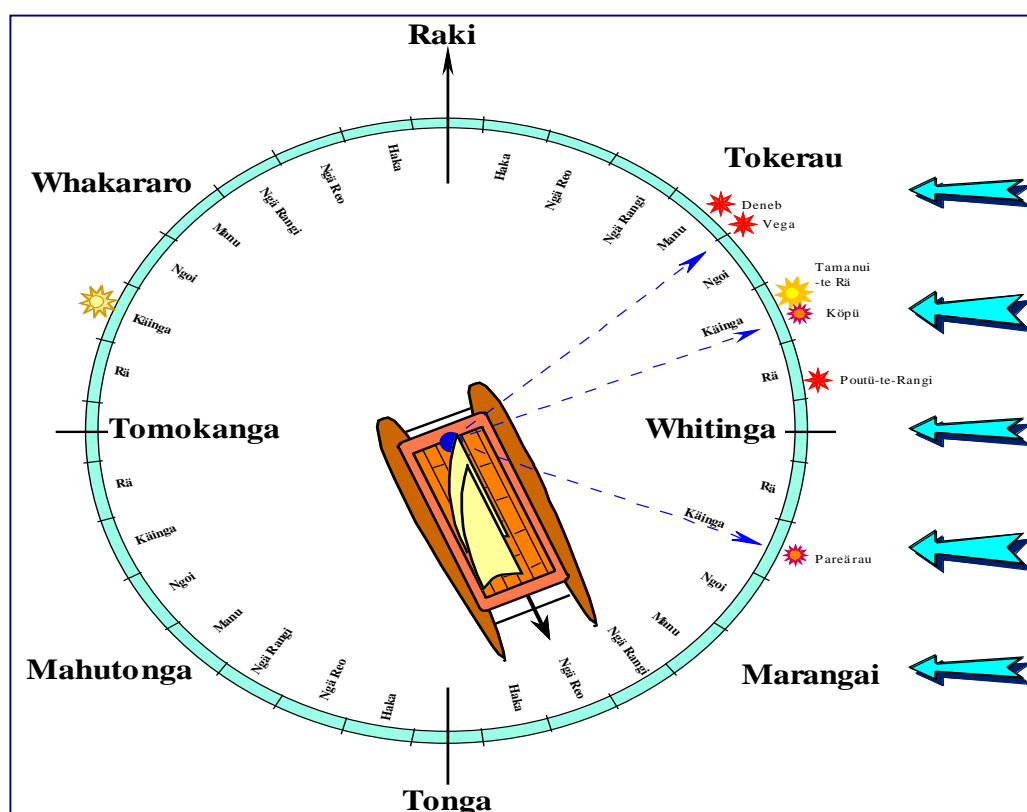


Whakaahua 4: Kāpehu hau (Nā L. Monu i waihanga hei whakaatu i roto i tēnei tuhinga kairangi, 2017)

## 4.9 Aotearoa

### 4.9.1 Kāpehu Whetū

I ahua mai te kāpehu whetū nei e Nainoa Thomson i runga i te tauira kāpehu a Pius Mau Piailug o Maikoronīhia. I muri iho, ka whakamāoritia e Jack Thatcher mō tātou o Aotearoa (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016). He tauira noa iho tēnei hei whakaatu i te kāpehu Māori e whakamahia ana i roto i te rangi nei.



Whakaahua 5: Kāpehu whetū (Nā: Keegan, 1996)

### 4.9.2 Matariki

Hāunga tōna paku rerekē ā-tuhi nei, e whai take whakahirahira ana te kāhui whetū o Matariki ki te tini o ngā iwi huri noa i Poronīhia. Hei tā Matamua (2017) “Pleiades is an institution throughout Polynesia, and while the cultural practices surrounding its observation vary from island to island, the philosophical underpinnings and beliefs are much the same. Similar to the rest of Polynesia, Māori refer to Pleiades as Matariki; its influence over traditional Māori society was immense” (p. 15).

He nui ngā toronga o Matariki ki runga i te iwi Māori o mua, ki roto i ana whakahaere tikanga me ōna whakapono. I whai take hoki a Matariki ki te whakatere waka. Hei tā Best (1927) e kitea ake nei i tētehi o ngā kōrero tohutohu a Kupe mō ngā ara terenga e ū ai te waka ki Aotearoa “Let it be directed to the left of the rising sun and until it is well up the heavens, and so continue until Pleiades rise above the ocean surge, that you may reach the land” (p. 266).

### 4.9.3 Maramataka Māori

I a au e rangahau ana i te kaupapa nei, ka taka te whakaaro ki te maramataka Māori me tōna hāngai ki ngā mahi whakatere waka me tōna mātauranga. Hei tā Eruera, tētehi o aku manu kōrero mō tēnei rangahau, i tino whai wāhi te maramataka Māori i tōna kāinga, i Hokianga, ki tāna mahi ārahi waka i runga i Te Aurere (H. Eruera, kōrero ā-waha, Noema 1, 2016). E kitea ai ēnei ingoa i roto i te maramataka Māori a ētehi iwi, pērā i tā Te Whānau a Apanui maramataka (Tāwhai, 2013, p. 16).

Huri noa i te motu, he iwi, he maramataka, he iwi, he maramataka e hāngai pū ana ki tō rātou ake takiwā, āna kai me tōna taiao. Kei raro nei tētehi tauira o te maramataka Māori i homai ai e Matamua (2017).



*Whakaahua 6: Te Maramataka Māori (Nā: Tuna i roto o Matamua, 2017)*

#### **4.10 Te Pūnaha Whakaterere Waka o Poronīhia**

E toru ngā wāhanga matua o te pūnaha whakaterere waka Poronīhia, inā rā, he whakamahere i ngā ara whakaterere, he whakaterere mā te taiao ki te moana, he ū ki te uta. Ko te whakatutuki i aua wāhanga matua e toru nei, kei runga rānei i te tika o te arotake i ngā homaitanga o te taiao, arā o ngā whetū, o te rā, o te marama, o ngā hau, o ngā amotai, o ngā manu, o ngā kapua me ētehi atu tohu. Ka tino eke tēnei pūnaha, mehemea ka arotake ngātahitia ngā momo tohu i te wā kotahi. Ki ngā tikanga whakaterere waka o mua, he kounga tonu aua tikanga kia ū te waka ki te whenua i waenganui i te toru tekau ki te waru tekau māero te tawhiti ki te whenua e manakotia ana.

##### **4.10.1 Ngā Huarere o Poronīhia**

Mehemea ka whakaterere waka te tangata ki roto o Poronīhia, me mārama pū ki ngā huarere matua o aua moutere, o aua moana hoki. E tutuki ai tēnei terenga, me mātua mārama ki ngā hau, ki ngā amotai me ngā iarere me te āhei ki te ārahi i te ahu o te waka, ahakoa pēweha ngā tini huri rerekē o ngā huarere ka puta ki mua i te waka. I ngā rā o ngā tūpuna Poronīhia, kua kore he ipurangi e taea te tiro whakamua, te tiro whakamuri rānei ki ngā āhua o te huarere, engari, i roto i ngā tau, he waimarie, kei roto, kei ngā ringaringa o ngā tohunga whakaterere waka o tēnei rā ngā hangarau o te ao hou, me pēweha e kore ai e mārama ki ngā huarere. I mua noa, nā te heke o te mātauranga whakaterere waka nei, ko te rehurehu o te mārama ki ēnei mōhiotanga, ā, kua ara anō ki roto i ngā reanga tohunga whakaterere o te wā nei. E whai ake nei ētehi whakamārama mō ngā huarere i roto o Poronīhia kia hono ai te taura here ki ngā upoko e whai mai nei (Lindo, 1986).

##### **4.10.2 Ngā Huarere Matua**

Ko te Moana nui a Kiwa te moana whānui, whārahi, hōhonu o ngā moana huri noa i te ao. He 61,800,000 square miles tōna whānuitanga, ā, kei tōna 14,000 pūtu tōna hōhonu (Lindo, 1986, p. 80).

Ko ngā hau matua ki roto o Poronīhia tae atu ki ngā hau ā-uru ki Aotearoa, he hua nō te whakamahanatanga o te ao e te rā, puta noa i te ao. Kei te pito o te

weheruatanga o te ao, kei reira tētehi whakamahanatanga kaha e piki ai te hau mahana ka wāhi rua ai i runga, ko tētehi ka rere whakarunga, ko tētehi ka rere whakararo. Ahu ai aua hau e rua ki te tōpito whakarunga me te tōpito whakararo ka mātao haere ai kātahi ka heke ki ngā ahopae e toru tekau ki te raki, ā, e toru tekau ki te tonga.

Ko ētehi wāhanga o ēnei hau, ka hoki ki ngā wāhi hau māmā o te weheruatanga o te ao. Nā te takahuri whakaterāwhiti o te ao (*Coriolis force*), me te huri haere o te ao ki te weheruatanga o te ao ka huri whakateuru kē te ahu o te hau. Ki te taha whakararo o te ao, ka puta te hau raki mā rāwhiti e ahu atu ana ki te weheruatanga o te ao, ā, ki te taha whakarunga o te ao, ka puta te hau tonga mā rāwhiti e ahu ana ki te weheruatanga o te ao. E kīia nei ēnei hau e rua, ko ngā hau matua, arā, ko ngā ‘trade winds’ (Lewis, 1972, pp. 11-13).

Ko te ahu o te hau huri noa i te ao, ka wehea ki ētehi rōpū hau e piki ai, e memeha ai rānei ngā pūnaha huarere. Ka neke ēnei rōpū hau i runga i te neke o te rā ki ia kaupeka o te tau. Nā ēnei āhua, te whakamahana me te whakamātao o te hau ki runga i ngā whenua rarahi me ētehi āhuatanga ā-takiwā, ka puta ko te huarere. Kei tua atu i tēnā, nā te rere o te hau, te huri o te ao me te takoto o te whenua, hui ngātahi katoa ēnei āhuatanga ka puta ko ngā momo iarere (Irwin, 1992, pp. 9-10).

Ka rere whakateuru ngā iarere i hua ai i te whakararo me te whakarunga o te weheruatanga o te ao, ā, ka wehea ēnei e te iarere tukituki e ū ai ki te rāwhiti o te weheruatanga o te ao. Ā, ka ahu te iarere whakarunga ki tua atu i te whakararo o te weheruatanga o te ao. Nā konā, ka memeha te kaha o ngā hau matua ki ngā ahopae teitei, ā, ko te meatanga ake, ka memeha haere te kaha o ngā iarere e ahu whakateuru ana ki te tōpito whakararo me te tōpito whakarunga. Nō reira, he kaha ake ngā iarere e pātata ana ki te weheruatanga o te ao, ā, he kaha ake te rite tonu o tana ahu. Ka pupuhi te iarere whakararo i hua ai i te weheruatanga o te ao ki te raki mā uru me te tonga mā uru. He ahu pērā anō tō te iarere whakarunga i hua ai i te weheruatanga o te ao, ā, i ōna wā ka kotiti kē. He wā hoki tōna ka kotiti haere te iarere tukituki nō te rāwhiti. Tae atu ki ngā iarere ā-motu, ā-takiwā hoki, ka ahu ōna iarere ki ōna anō ahu. Te nuinga o te wā, he kaha ake ngā iarere o te moana uriuri (Akerblom, 1968, p. 56).

#### 4.10.3 Ngā Huarere Matua ki te Raki o Te Moana Nui a Kiwa

Tērā ētehi huarere matua, kotahi rau e rima tekau māero te whānuitanga o ōna parirau, kāore e kitea ki tua atu o Poronīhia e kīia nei ko te *Doldrums*, te *Equatorial Trough*, te *Intertropical Convergence Zone* rānei (*ITCZ*). Ka ū whakararo ēnei huarere i te weheruatanga o te ao, e rima ki te tekau tākiri ki te raki o te weheruatanga o te ao, engari, ka rerekē anō tōna ūnga, inā, ka heke whakarunga i te raumati o te tonga, ka whakararo ai i te raumati o te raki. Ko te tawhiti o tōna neke, kei runga i te kaha, te ngoikore rānei o te whitinga o te rā ka pā ki ia tuakoi o te ao, ana, nā te tītaha o tō te ao pokapū, ka piki, ka heke rānei i runga i te takoto o te ao i a ia ka huri taiāwhio i te rā. Ko ngā huarere o te *ITCZ* nei, he māmā me ōna hau rerekē, i ōna wā ohore, he paki, he pōkākā, he marangai, he rau tupu. Nā ēnei huarere, ka uaua haere te whakaterere waka ki tēnei takiwā o te Moana nui a Kiwa (Irwin, 1992, pp. 11, 13, 24).

#### 4.10.4 Ngā Huarere Matua ki te Tonga o te Moana nui a Kiwa

Ki te raumati, ka ahu ngā hau tonga mā rawhiti matua mā te taha raki o ngā takiwā e kaha ana te pēhanga kōhauhau, he rua tekau ki te rua tekau mā rima tākiri te ahopae ki te tonga, ā, ki te takurua, he tekau mā rima ki te rua tekau tākiri te ahopae ki te tonga. Kei te doldrums te remu ki te raki te horanga whakateraro o ēnei hau. I konei, mātau haere ai te hau, ā, ka rahi haere ai ngā kapua me ngā heke ua tihengi, ā, kotahi, e rua rānei ngā wā o te marama, ka puta te hau pūkeri. Te nuinga o te wā, he paki ngā huarere me te tini kapua whakapipi ki te rangi. Heoi anō, ki te wāhi e pūtahi ai te *South Pacific Convergence Zone (SPCZ)* me te *ITCZ* ki te rawhiti o Poronīhia, kei reira, kua memeha te heke o te ua, engari, kua kaha ake te puta mai o te kapua (Irwin, 1992, p. 11).

Kei te taha tonga o ngā hau matua e takoto ana ētehi hau kotiti. Ki te takurua, he toru tekau tākiri tōna toronga ki te tonga, ā, ki te raumati, he whā tekau tākiri ki te tonga. Ko ngā āhua o te huarere i konei, he pēhanga kōhauhau e ahu whakaterāwhiti ana me ngā low troughs, mā konā e paki ai, e kino ai rānei ngā huarere. He hau ā-uru te hau matua ki tua i te tonga o ēnei huarere nei. I ōna wā, he rerekē te ahu me te kaha pupuhi o te hau, ā, rite tonu te āwhā ki ēnei wāhi. Ko te pānga mai o ēnei huarere ki te whakaterere waka, hei tā Irwin (1992) “...in terms of Polynesian

navigation these only affect New Zealand and the Chathams. The currents in the Southern Pacific move in an anti-clockwise direction. The prevailing direction through Polynesia is east to west in support of the dominant trade winds” (p. 12).

#### **4.10.5 Ngā Huringa Rerekē ki ēnei Huarere Matua**

Hei te raumati o te tonga, ngā marama mai i te Whiringa ā-rangi tae atu ki te Pou-tū-te-rangi, ka puta te wāhanga huripari o te tuakoi tonga. Tupu whanake ai ēnei huripari ki te takiwā o te waru tākiri te ahopae ki te tonga, ka rere whakateuru, ka huri whakatetonga, kātahi ka ahu whakaterāwhiti. Puea ake ai ēnei āhua ki te raki o Aotearoa, ā, ki taua wā tonu, kei te raki o Ahiterēria te *ITCZ*, ki tētehi takiwā e māmā ana te huarere i tōia ai e te rā ki te taha tonga. Nā tērā, pupū whakarunga ake ai te hau mahana i te kiko o te whenua o Ahiterēria ka puta te hau raki mā rāwhiti matua mai i te taha uru o te raki o Poronīhia ka ahu whakawhiti i te weheruatanga o te ao, ka takahuri te ahu ki te taha raki mā uru. He kaha te pupuhi o ēnei tūpararā nō te raki mā uru, ki te takiwā raki o Ahiterēria, ki Meronīhia hoki. Nā te huringa kētanga o te tūpararā nei e pai ai te whakaterere waka e ahu atu ana ki te hauāuru, engari, ki tua o te rāwhiti ka māmā haere ngā hau raki mā uru. Nā ēnei hau ka pā ki ngā tikanga whakaterere waka ki te taha hau ā-uru rā anō, ki Tahiti tonu (Irwin, 1992, pp. 12, 24).

Inā ka whakaterere ki te rāwhiti e tuki atu ai ki te ihu o ngā hau matua, tērā tētehi hau ā-uru e pupuhi ai i ōna wā mai i te uru ki te rāwhiti, ki te taha tonga o te weheruatanga o te ao. Tērā anō ētehi pūnaha huarere e taea ai te whakawhirinaki atu, e mea ana a Irwin (1992):

...southern low pressure systems may also have accompanying troughs reaching north of the SPCZ enough to cause changes in the prevailing easterly wind pattern. These troughs lie in the deep south during the southern winter. The pattern known as El Nino also brings westerlies into the tropics. (p. 13)

Kotahi te wā, e rua rānei i roto i ngā tau tekau, pupuhi ai ngā hau mahana o te weheruatanga o te ao ki te taha rāwhiti o Perū. I konei, kua whakahaumate i te wai mātao, whai orange e takoto ana i a ia. Koia tēnei te kaipatu i te ora o te moana, i



ngā tini a Tangaroa me ngā manu ā-tai. Hei te takiwā o te Kirihimete ēnei āhua whakahaumate puta mai ai, ā, e kīia nei ko te *El Nino*. E pā kau nei ēnei huringa ki roto o Poronīhia e mōhiohia nei ko te ‘southern oscillation’.

I roto i te *El Nino* nei, kua hurikōaro ngā huarere horapa whānui i te Moana nui a Kiwa, inā rā, he pēhanga kōhauhau ki te rāwhiti me tētehi *low pressure system* ki te uru. Ko te memehatanga o ngā hau matua me te pupuhi roa o te hau ā-uru te whakatinanatanga o ēnei āhua. Nā te haumate haere o ngā hau matua, ko te māmā o te moana ki te uru, engari kē, ko te pikitanga ake ki te rāwhiti. Nā konā i mahana ai te wai ki Perū. Ko ngā hau ā-uru i roto i te *El Nino* nei, ka puta tōna pupuhi kaha ki te uru me te pokapū o te Moana nui a Kiwa. Nō te tau 1987 i hua ai tētehi *El Nino* ngāwari, te otinga ake, ka tae ngā hau ā-uru ki te rāwhiti rā anō o Poronīhia. Heoi anō, i te tau 1982 ki te tau 1983, tērā tētehi *El Nino* nunui i horapa ai ki roto i te whānuitanga o Poronīhia ki te rāwhiti ki tua atu (Finney 1991, pp. VIII, 10-11). Nō reira, kia mārama ai ki ngā momo huarere o te Moana nui a Kiwa me ōna whai pānga ki ngā tikanga whakaterere waka mā te taiao, me rangahau ētehi o ngā ara whakaterere i taea ai e ngā tūpuna Poronīhia ki ngā moutere o Poronīhia.

#### **4.10.6 Poronīhia ki te Uru me ngā Moutere Ririki o Poronīhia**

Tērā tētehi motu iti ki te raki mā rāwhiti o *New Guinea*, kei waenganui pū o *New Britain* me *Bougainville*, koia tēnei ko te moutere kei te pito whakateuru o Poronīhia, ko Nukuria. Kei waho tawhiti o Tonga me Hāmoa, e takoto ana ētehi moutere pēnei i a Kapingamairangi, ko Nukuoro, ko *Rennell* me *Bellona*. Hāunga te tapatoru o Poronīhia, ko te rohe tūturu o Poronīhia, ko tōna rahi, he tata te hautoru o te ao. Inā rā, tīmata ai i Nukuria i te kotahi rau, e rima tekau mā rima tākiri te ahopou ki te uru, whakawhiti atu ki Rapanui rā anō i te kotahi rau mā iwa tākiri te ahopou ki te rāwhiti. Ana, e rua ngā tohe e pā ana ki te whakanohoanga o ngā moutere moroitī o Poronīhia e ngā iwi o Poronīhia. Tuatahi, he mea whakaterere ki te uru i tā rātou i manako ai, ā, tuarua, he pōteretere kau ki te moana, ka tūpono noa ki reira (Finney 1991, pp. VIII; 34-35). Ēnei tohe e rua, e taea ana, nā te mea, e pupuhi pērā ana te ahu o ngā hau matua, kei raro iho ngā moutere ririki e tau ana. Heoi anō, e korekore e māmā te hoki atu mai i aua moutere ririki, kei ngā ripa o Poronīhia, nā te uaua ki te waihape ki te ihu tonu o ngā hau matua, tērā rānei ka huri, he hau kē i ōna wā i mōhiohia ai e rātou ki te whai.

#### **4.10.7 Poronīhia ki te Uru me Aotearoa**

Kei ā te Whiringa ā-rangi ki te Pou-tū-te-rangi e ū ai ngā huarere papai kia whakawhiti ki Aotearoa. I taua wā, kua heke ngā āwhā me ngā rau tupu, ā, kua memeha haere ngā iarere whakakotiti i te waka. E taea noatia te whakaterere whakapae mā ngā hau matua tonga mā rāwhiti tae atu ki ngā hau ā-uru o ngā ahopae ki te tonga (Heyen 1962, pp. 74-75). Ahakoa, e taea ana mai i Tonga ki Aotearoa, ā, tutuki noa, kāore e pērā mai i Whītī ki Aotearoa, he take anō tērā. Nā te mea hoki, he whakaterere tika tonu ki te tonga ki roto tonu i te hau ā-uru e pā nei te hau ki te taha nui o te waka, tērā rānei e pūhia rawatia te rere o te waka kia kotiti i tōna ahu. Heoi anō, me he waihape whakatetonga mā uru, kua riro rawa te waka i te uru (Heyen, 1962, p. 75).

#### **4.10.8 Poronīhia ki te Uru me Poronīhia ki te Rāwhiti**

Me uaua kē e oti ai ngā whakawhitinga mai i Hāmoa me Hawai'i. Ko te terenga tuatahi, he ahu ki roto i ngā hau matua tonga mā rāwhiti, te meatanga ake, kua whakateuru rawa, kua kore hoki e oti he aha, ki te ihu o ngā hau raki mā rāwhiti o te tuakoi raki. Engari, e taea noatia mai i Hawai'i ki Hāmoa. Ka heke whakatetonga te waka mā ngā hau matua raki mā rāwhiti ka huri whakaterāwhiti ai mā ngā hau matua tonga mā rāwhiti. Te nuinga o te wā, he māmā ake ngā ara whakaterere mai i te rāwhiti ki te uru, tēnā i te uru ki te rāwhiti. Nā te mea hoki, ko aua terenga mai i te uru ki te rāwhiti, he whānui ake te tawhiti e waihape ana, kua ngana rānei ki te whai i ngā huringa hau ā-uru ki ngā huarere matua o taua takiwā (Heyen, 1962, p. 75).

#### **4.10.9 Poronīhia ki te Rāwhiti me Aotearoa**

He nui ngā taero a Kupe ki te whakaterere atu i Poronīhia ki te rāwhiti kia ū ki Aotearoa, tēnā i te whakaterere i taua pito ki Hawai'i, te whakaterere rānei i ētehi atu moutere kei te uru o Poronīhia ki Aotearoa. Ko te taero a Kupe nunui, he whakarere i ngā hau matua ka anga atu ai ki te nguha o ngā hau ā-uru o te tuakoi tonga. I tua atu i tēnā, kua mātao rawa atu ngā huarere, ngā moana me ngā hau. Tērā hoki ngā manu, nāna i tohu te huarahi ki Aotearoa, engari, he uaua tonu te whakaterere ki te kaupeka takurua, mō te raumati rā anō e tutuki ai i te huri o te hau matua o te uru,

ka pupuhi kē, he hau raki mā rāwhiti (Heyen 1962, p. 74; Finney, 1991, pp. VIII, 32-34).

#### **4.10.10 Marquesas me Hawai'i**

He kotahi mano e waru rau māero te tawhiti i Marquesas ki Hawai'i, ā, he korekore noa ngā motu e marara ana hei tohu i ngā ara whakaterere mō te waka. Hāunga tērā, he hau matua e pupuhi ana ki ēnei ara whakaterere hei āwhina i te waka. Kei konā ngā hau matua nō te tonga mā rāwhiti kātahi ka rokohina ngā hau matua nō te raki mā rāwhiti. Heoi anō, he uaua tonu ngā huarere o ēnei ara (Heyen, 1962, p. 73; Finney, 1991, pp. VIII, 27-28).

#### **4.10.11 Rapanui me Poronīhia ki te Rāwhiti**

He rua mano e toru rau māero te tawhiti i Rapanui ki Amerika ki te tonga. Me uaua kē e ū tika ai te waka ki Rapanui hei te kaupeka o te takurua, ahakoa te pupuhi mai o te hau ā-uru, inā hoki te mōrearea o ngā huarere i taua wā. Tērā i whakamāramatia te *El Nino* i mua nei, ōna pānga āwhina e tutuki ai tēnei terenga, i Poronīhia ki te Rāwhiti kia ū ki Rapanui. Kua whāia rānei ngā hau ā-uru o ngā ahopae whakarunga. Kei reira ngā huarere e kīia nei, ko ngā '*roaring forties*', kei te whā tekau ki te rima tekau whakatetonga, koinei ngā ara i whāia e ngā kaipuke Tauwiwi kia tae ki Hiri (Chile). Engari, he mōrearea rawa ēnei huarere ki te waka hourua. Tēnā pea, kua ngana kē ngā tūpuna Poronīhia ki te whakaterere i te toru tekau ki te whā tekau tākiri te ahopae, ahakoa, he hau huri kē i ētehi wā (Finney, 1991, pp. VIII, 21-23).

#### **4.10.12 Poronīhia me ngā Amerika**

He nui ngā kitenga ā-kiko nō te takiwā o Ahiterēria, o Amerika ki te raki me te tonga i hono ki roto i te ahurea Poronīhia, pēnei i ngā matau, i ngā toki, i ngā paopao kai me ngā momo patu (Finney 1991, pp. VIII, 35-36). Ko te rere a ngā manu *Pacific golden-plover*, te *bristle-thighed curlew* me te *ruddy turnstone*, katoa ēnei manu, he mea hokihoki ā-kāhui i Hawai'i me ētehi takiwā o Poronīhia ki *Alaska*, ā, ka peka ētehi ki ngā motu o Marquesas. Tā Finney anō e mea nei, mehemea i ahu ngā tūpuna Poronīhia i Amerika ki te Tonga ki roto o Poronīhia e rua ngā tohe hei whriwhiritanga. Tuatahi, he pōteretere noa mā runga i ngā waka rākau *balsa*.

Ko te *Kon Tiki* te whakatinanatanga o tērā tauira. Taihoa e whakaroatia ake ngā kōrero mō te *Kon Tiki* i te upoko tuarima. Engari, ki te whakaterere i Poronīhia ki Amerika ki te tonga, he ara pakeke rawa atu tērā. Tuarua, kua whāia rānei te *El Nino*, engari, me uaua kē e puea mai ai tēnā āhuatanga (Finney, 1991, pp. VIII, 39-42).

#### **4.11 Ngā Ākinga Ngākau i Whakaterere Waka ai ngā Tūpuna**

I roto i ngā upoko kua oti te whakatakoto ake, kua puta i a au ngā kōrero mō ngā tohu whakahirahira o ngā tikanga whakaterere waka a ngā tūpuna Poronīhia. Kua kitea iho nō roto i ngā rangahau ā-rorohiko nei a Levison, Ward me Webb (1973) e whakaatu ana i ētehi whakatauirā terenga ā-rorohiko, me te taunaki i te whakapae, kāore e kore, he mea whakamahere e ngā kaumoana Poronīhia ō rātou terenga i tau ai rātou ki ngā moutere, kei te remu o Poronīhia. Hei tautoko ake, ka nui te tohe a Irwin (1992) e mea ana, e kore e taea te nuinga o ngā moutere, kei te remu tawhiti o Poronīhia, ki te kore e āta whakamaheretia ngā terenga, otirā, e kore e tae ki reira mā te pōtere noa. Engari, ko te pātai kē, he aha ngā ākinga ngākau o ngā tūpuna i whakaterere ai rātou i ngā moana uriuri, ki mua tonu i te pito mata o te mate?

Hei tā ngā kōrero pukapuka kua tāngia ki te whārangi, e pā ana ki ngā ākinga ngākau ki te whakaterere waka, kia wehea ērā ki ngā wāhanga e rua. Ko tētehi, ko te hounga tuatahitanga ki roto o Poronīhia, ā, ko tētehi, ko ngā terenga whakawhitiwhiti i roto o Poronīhia tonu, mai i ngā moutere kua tauria kētia e rātou, arā, ko ngā terenga i tētehi motu ki tētehi.

#### **4.12 Ngā Terenga Matua**

Hei whakamārama anō, pērā i tō runga ake nei, ko te tikanga o taku whakamahi i te karangatanga ‘Ngā terenga matua’, koia tēnā ko ngā terenga tuatahitanga o ngā tūpuna ki roto o Poronīhia, ki te rapu whenua hei nōhanga mō rātou. Ka ū rātou ki tā rātou i manako ai, kua whakakāingatia ngā papa, kua whakawhanaketia ngā rawa o aua moutere.

E rua ngā ariā e pā ana ki ngā take o te hounga tuatahitanga me te whakakāinga i ngā moutere o Poronīhia. Ko te ‘push’ me te ‘pull’ ēnei ariā. Ko te mea i kapohia

nuitia e te hunga rangahau i ēnei ariā, ko te *'push'*. Ko tāna, ko ngā take huhua ā-iwi i waenganui i a rātou i wehe ai ētehi o rātou, ana, ko ēnei iwi i wehe, ko ngā mea i panaia ki waho. Nā konā, i roto i te wā, ka tau haeretia ngā moutere o Poronīhia.

Ko tā te ariā *'pull'* e mea ana, nā te kaingākau me te hīkaka o ngā kaumoana ki te rapu whenua hou, koia tēnā i whanatu ai ki moutere kē. Ki tōku whakaaro, me tūpato tonu ēnei kōrero mō te kaingākau o te kaumoana, nā te mea, me whai pūkenga rawa, ina whanatu i te puku o Poronīhia ki Aotearoa, 1,600 māero te tawhiti, ā, e toru mano māero rā anō te tawhiti kia tae ki Hawai'i. Engari, ko te ngako o te ariā *'push'*, e mea ana, nā te maha o te iwi me te iti o te moutere, ka panaia ētehi iwi, ā, ka rere rātou, nā wai, ā, kua whakakāingatia ngā moutere o Poronīhia (McGlone, Anderson me Holdaway i roto o Sutton 1994, pp. 138-139).

Hei tāku titiro, ko ēnei ariā nei, kei te whai i ngā kitenga i puta i ngā mātai whaipara tangata. Engari, kei te titiro a te tangata tāna anō whakautu. Hei tauira, inā e tirohia ana ngā kitenga mātai whaipara tangata nei, tērā e taea te kī, nā te tokomaha o te iwi o te moutere, he whai rawa, he whai rauemi, ā, mama noa iho ki te tuku i ētehi kaumoana ki te moana rapu whenua ai. Ko tētehi āhuetanga nunui, me mōmona noa atu ngā rauemi hei whakarite i ngā terenga nui. Ehara mā te iwi rawakore, mā te iwi tūtūā rānei e whakatutuki.

Ko tētehi āhuetanga whakahirahira anō, he iwi tauhokohoko rātou, mēnā kei te whai pākihi tētehi iwi, ki tāku titiro, ka tae ki te wā e toko te hiahia ki te whakawhānui atu i ō rātou mana ōhanga, tōrangapū hoki.

Tērā anō ngā puna kōrero e tautoko ana i te whakapae, nā te tokomaha o te iwi o tētehi moutere, ka korekore ngā kai me ngā rawa. Te mutunga iho i wehe ētehi i aua moutere, ana, ki tā Orbell (1985) he nui ngā kōrero tuku iho Māori e whai ana i tēnei whakaaro. Engari, i te tuatahi, me āta wewete tēnā huatau. Kia tīkina ake tā Irwin (1980), kāore ia i tino whakaae ki tēnā whakaaro, nā te mea, he nui ngā rawa me ngā rauemi hei hanga i tētehi waka me ōna whakaritenga katoa. Kei te whakaae au ki tēnā. Ko te take hoki, mehemea i hinga tētehi ope i tētehi atu, ē, ka nui te uaua ki te kohikohi tāngata whai pūkenga, whai rawa, whai rauemi anō hoki ki te āta whakamahere i ngā āhuetanga katoa kia rite ai mō tētehi terenga whakawhiti nunui.

Ahakoia he aha, nō muri i te hounga tuatahitanga mai ki roto o Poronīhia, ka tāhekeheke haere ngā terenga tawhiti nunui rawa (McGlone et al., i roto o Sutton, 1994, pp. 138-139). Tētehi atu take whakahīkaka i ngā tūpuna Poronīhia, ko te mōmona o ngā rawa o te whenua me ngā rawa o te moana i mātotoru ai puta noa i rohe o Poronīhia. Ko te tini o ngā manu me te tini o ngā kaimoana (McGlone et al., i roto o Sutton, 1994, pp. 140-144).

Ko tētehi ariā anō i puta nā Parsonson i roto o Golson (1962) e kīia nei ko te “Sewall-Wright affect” (pp. 61-63). Hei tāna, mehemea, he tokoiti te iwi, he hohoro te neke o te iwi. Kei te āhua whakaae au ki tāna e mea nei, he iwi whakaterere ngā Poronīhia, ā, he iwi pakupaku ērā i tō rātou hou tuatahitanga, ka oti te whakakāinga i ētehi moutere i te wā poto. Nā wai, ka tokomaha haere te iwi, ka akitō ngā whanaketanga, ana, ka mimiti haere ngā terenga ki motu kē, i te mea, kua arotahi kē ki te whakatupu me te tiaki i ngā rawa o te whenua e noho rā rātou.

Ki a au anō hoki, nō muri i te hounga tuatahitanga mai ki tētehi moutere, ka hikaia te ahikāroa, ana, kua poua he tūrangawaewae, ki konā, kua rerekē ngā ākinga ngākau ki te whakaterere. Ki tāku titiro, ko te ariā *push*, nō muri kē tērā, nō te tuaruatanga o ngā terenga, i a rātou e whakaterere ana i waenganui i ngā moutere, kua oti kē te whakakāinga i ētehi iwi. I konei, kua hono tēnei ariā ki ētehi o ngā kōrero tuku iho, pēnei i te taunga o tētehi iwi ki te moutere hou, ā, he iwi kē kei reira e noho ana.

#### **4.13 Ngā Terenga Tuarua**

Hei whakamārama kau, ko te tikanga o taku whakamahi i te kōrero, ‘Ngā terenga tuarua’, ko ngā terenga ērā i muri i te houtanga tuatahitanga o ngā tūpuna ki roto o Poronīhia. Ka tauria haeretia e rātou ngā moutere, ā, ka whakakāinga i aua moutere. Nō muri iho, ka tīmata ētehi terenga whakawhitiwhiti i waenganui i a rātou anō, arā, ko ngā iwi ēnei kua kanaku kē ō rātou ahi i te papa whenua.

I arotakengia ngā kohinga kōrero onamata a ngā kaumoana Tauīwi tuatahi ki roto o Poronīhia, ana, ko ngā take i whakaterere ai ngā tūpuna Poronīhia mai i ō rātou moutere, kua oti kē te tahu i te ahikāroa, ko te hī ika, ko te mātoro ki ngā whānau, otirā, ko te whakahōnore i ngā ariki taungaroa me te tauhokohoko hoki tētehi atu

take nunui (Parsonson, 1962, pp. 28-32; Denning i roto o Golson, 1962, pp. 121-122).

Whakawhitiwhiti ai ngā kaumoana o Tonga ki Whītī mō te *sandalwood* te take, ā, ki Tahiti, ka whakaterere rātou ki Taha’a me Borabora mō te inanga. I roto o Marquesas, Tahiti, Tonga, Rarotonga, Mangareva me Tuamotu, ko te ‘kura’ a te manu kākārīki tā rātou i tauhokohoko ai. Ko ētehi atu, he whakarere whenua nā te pahūtanga o te rangitoto, nā te kore wai, nā te kore kai hoki i ōna wā. Ko te pakanga anō hoki tētehi take, ana, ko ngā terenga o ngā iwi i hinga i te raupatu, i te riri rānei. Koia anō tēnā, ko ngā terenga o ngā toa i puta ai ō rātou ihu i aua pakanga. Tērā hoki ngā kōrero e mea ana, ko te kaingākau me te whakamīharo kia tere ki whenua hou tētehi take anō hoki. Kia tīkina ake ngā tauira o Whītī, Tonga me Hāmoa, tērā ngā tohunga whakaterere waka i ngaro mō te rua tau, nuku atu, e whakawhitiwhiti moutere ana (Lewis, 1972, pp. 277-284).

#### **4.14 Te Memeha o te Whakaterere Waka**

Nō muri i te wāhanga tuatahi o ngā terenga ki roto o Poronīhia ki te whakakāinga i ōna moutere, ā, ka tae ki te wāhanga tuarua, arā, ko ngā whakawhitiwhiti ā-moutere i waenganui anō i a rātou anō, ka tupu whanake tēnā ahurea ki tōna moutere, me tēnā ahurea ki tōna moutere. Te mutunga iho, ka memeha haere ngā mahi nei. Koinei te pūnaha whakaterere i āhua rite ki tā ngā iwi *Lapita*, tōna horapa rangiwhāwhā ki ngā moutere. E taunakitia ana tēnei whakaaro e ngā kōrero tuku iho o Poronīhia ki te rāwhiti, inā, ki runga o Tahiti, Hawai’i, me Rarotonga (Finney et al., 1989, p. 294).

Tētehi atu take, ka uaua kē atu te whakaterere waka i roto i te rerekē haeretanga o ngā huarere i pā ki Poronīhia. Nō te pito whakamutunga o te rau tau, tekau mā whā, ka ngau te mātao huri noa i Poronīhia. Nō konā, kua pupuhi te hau mātao, ā, ka ngaro ngā huripari i rite tonu ai te puta mai ki roto o Poronīhia. Koinei ngā huripari i whakawhirinakitia mai i tau ai ngā tūpuna ki ētehi o ngā moutere. Nō te ngaromanga o ēnei huarere, ko te memehatanga o ngā mahi nei te otinga atu (Grant i roto o Sutton, 1994, p. 182).

Ko tētehi anō, ko te taunga mai o te poti Pākehā. Mārama noa te titiro, he ngāwari noa iho ki te whakatika, kāore hoki he take o te here i ōna wāhanga ki te taura, tērā e motukia i tōna wā. Kāore hoki ngā mihingare i tautoko i ngā terenga waka nei, nā te mea, ka mimiti te puna tāngata hurihanga mā rātou ki tō rātou whakapono. Tērā hoki ētehi moutere, i whakaturengia kia kaua ngā iwi kāinga e whakaterere waka (Finney, 1994; Howe, 2008; Lewis, 1972).

Tētehi take ano i te heketanga o tēnei mahi i waenganui i ngā iwi Poronīhia, ki ētehi o ngā moutere o Poronīhia, arā ki Rarotonga, ki Uvea me ngā Tuamotu, mehemea ka tau he waka hou ki aua moutere, kua kōhurutia ētehi o aua kaumoana i tatū ki reira. Nā ēnei momo mōrearea, kāore e kore, ka tino haumate ngā mahi tauhokohoko me ngā whakawhitiwhiti a ngā moutere i waenganui i a rātou anō.

Ki Aotearoa nei, nō te whakanohoanga o te Ika a Māui me Te Waipounamu e ngā tūpuna tuatahi, ka kaha mimiti ngā terenga whakawhitiwhiti nunui. I kitea tēnei tāhekenga i te taenga mai o Tauīwi ki ngā moutere rikiriki, pēnei i a Kapingamairangi, i a Norfolk me ngā Kermadecs. Kua korekore he iwi tāngata o aua moutere i aua wā, inā rā, kua whakarērea ērā whenua. Koinei ngā moutere i waenganui i te Moana nui a Kiwa me Aotearoa. I nōhia ērā moutere e ngā iwi Poronīhia i mua noa atu, ā, ki tā ngā kōrero tuku iho, he moutere taupeka ēnei, arā, tērā ngā waka ka peka ki reira mō te wā poto i tō rātou hekenga mai i Poronīhia ki Aotearoa. Ki tōku nei whakaaro, ka korekore haere ngā terenga nunui i Aotearoa nei i runga i te rahinga o te whenua i Aotearoa nei, i te mātotorutanga o te kai, i te takoto rerekē o te whenua tae atu ki te nunui o ngā rawa o te taiao. Otirā, kua kore ngā tūpuna e mate kia tawhiti pāmamao ō rātou terenga hei rapu orange mō rātou. He tini nō te kai i Aotearoa, he tini hoki nō ngā taonga o te whenua me te moana e ora ai rātou ki konei. Koinei ngā take e māmā noa nei te kitea i mimiti ai tēnei mahi te whakaterere waka ki whenua tawhiti i Aotearoa. Heoi anō, ki a au, ka taka te wā, i te ahurea Māori e whanake ana i konei, kātahi ka rerekē haere te āhua noho o ngā tūpuna. Ka tupu ngā iwi kia hua, kia tini, ā, ka noho tō runga, ko te tiaki i ō rātou whenua, i ō rātou rawa ki runga tonu i te whenua. Ka matemate haere ngā mahi whakaterere, ka huri rātou ki ō rātou pā, ki ō rātou whare, koia tēnā te whakatiketketanga o te whakaaro. Kua tāromaroma ngā mahi whakaterere, kua ara ngā pā me ngā marae kāinga me ōna āhuatanga e kitea nei i roto i te rangi nei. Ki tōku whakaaro, i te tāheketanga o ngā mahi whakaterere waka a te Māori o mua, ka



whakawhitihia e ngā tūpuna te mana o te waka, ka whakatauria ki runga i te tāhuhu o te wharenui o te pā. E noho ai i ēnei rangi, ko te pā te papa takapū nui, te taumata okiokinga marutuna mō te mana, te ihi me te wehi o te ao Māori. Kia tōia mai te whakaaro o Jack Thatcher ki tēnei āhuatanga hei whakaū i tāku e whakapae nei; “...the whare is a land representation of our waka being a taonga that cares for the people. When you get to land, it transfers that care from the waka to the wharenui, reciprocal of all of our knowledge, all of our spirituality” (J. Thatcher, kōrero ā-waha, Tihema 8, 2016).

He whakaaro whakamutunga, inā tirohia te takoto o te whenua o Aotearoa, kua kite tātou i ngā tini putanga wai rerekē; he awa, he manga, he roto, he repo, he kōawaawa, he aha, he aha. Rerekē noa atu ēnei putanga wai, tēnā i ō Hawaiki, i ō ngā moutere. I konei, me whanake te hangarau waka e rite ai ki te whakakau i ēnei wai. Me te aha, ka huri te ao waka i Aotearoa. Ko te aranga tēnā o ētehi waka kē i aua wā, pēnei i te waka tētē, i te waka kōpapa, i te mōkihi, me te rangi paruhi o ngā waka katoa o te Māori, ko te waka taua. Nā reira, kei te kite ake i ngā tini āhuatanga hou i pā ki ngā tūpuna Māori o mua me ngā take, me whanake ngā waka Māori i tō rātou tatūnga mai ki ēnei whenua. Ahakoa i korou kore haere ngā mahi whakatere waka i Aotearoa i tōna wā, tērā tāwera te whetū takiaho mai o te rangi, mānawa mai Tāne kia puta ki te nukua o kei Pikopiko-i-whiti.

#### **4.15 Whakakapi Upoko**

Ko te whāinga o tēnei upoko, he whakatakoto iho i te mātauranga whakatere waka o Poronīhia. Tuatahi, i horahia iho ngā kōrero mō runga i te whanaketanga o te hangarau waka o ngā tūpuna me te mātauranga i haere tahi ai me ērā waka. Hei whakatauiria i te whakatinanatanga o te mātauranga nei, i whakatakotohia e au ētehi pūnaha whakatere, arā, te etak me te pookof.

I te wāhanga tuarua o te upoko nei, i tirohia ngā huarere matua o Poronīhia tae atu ki ngā huarere i pā ki ōna moutere. I konei, kua mārama te titiro ki ngā taero a Kupe i mua i ngā tūpuna i ō rātou terenga.

I tākirikiritia hoki ngā ākinga ngākau i manako ai ngā tūpuna ki te whakatere waka ki tawhiti pāmamao. Ki tāku titiro, i te wā o ngā terenga matua, arā, i tō rātou hounga

tuatahitanga mai ki roto o Poronīhia, ko ngā take matua i hiahia ai ngā tūpuna ki te whakatere, ko te rapu orange, ko te rapu rauemi me te rapu kāinga. E tūhono ana ngā terenga matua nei ki ētehi ranga ōhanga tauhokohoko i waenganui i a rātou, nō reira, ko te ōhanga tētehi kaupapa nui o ēnei terenga tuatahi. Ko ngā terenga tuarua, i kitea ake rā, he ohu tauhokohoko ā-moutere te mahi i waenganui i a rātou.

Hei whakakapi i te upoko nei, i tirohia ngā take i korou kore haere ai ngā mahi whakatere waka i Aotearoa. Ko te nui o te kai, ko te tini o ngā rawa o te whenua hou, ko te āhua o ōna wai me ngā huarere mātao ētehi o ngā take nunui. I te upoko tuarima e whai mai nei, ka hiki ngā kōrero i tā Tāwera takiaho mai i te rangi, te whakaaranga o ngā waka hourua o te ao hurihuri nei me te mātauranga whakatere waka, tēnā i hoki mai ki roto o Poronīhia, tatū ake ki ngā iwi Māori i Aotearoa. Otirā, ka urutomo ngā kōrero ki te ngoto i te matū o te wānanga, hei reira ka horahia ngā kitenga rangahau o tēnei tuhinga kairangi.

## **Upoko Tuarima**

### **Hawaiki Whakatau!**

Kua pūhia te waka rangahau ki te titipārērera, he hau nui, he hau roa. Tēnei te ika i hīia ai e Māui-tikitiki-a-Taranga kei te pae tata e kainamu mai nei. Whakatau mai te more i Hawaiki, i kimihia, i rangahaua!

#### **5.1 Kupu Whakataki**

I kitea e te karu pānui i roto i te upoko tuawhā, i tino memeha ngā mahi whakaterere waka ki roto i ētehi whaitua moana o Poronīhia. Ko Aotearoa tētehi o aua whaitua moana i kaha patua ki tēnei āhuatanga. Engari, tērā te kōrero hei tā Best (1914) i roto o Mead me Grove (2001) e mea ana, “Tūtū maiea Tāwhiri-mātea, whakaterere ana Poupaka” (p. 413). Taku whakamāoritanga i tērā kōrero, ahakoa whakatūtū mai ana ngā atiru, he titipārera wāhi kōmaru, he tai pūhoro whakaturuki haumi, ka whakakake tonu a Poupaka i tōna waka ki te aroaro o Tāwhirimātea. Inā rā te tauritenga, ahakoa ngā whakapātaritari nunui i pā ki ngā iwi o Poronīhia me tōna mātauranga whakaterere waka, i ara anō i te pungarehu kia kanaku i mua i ngā taero a Kupe o te wā.

E rua ngā wāhanga i roto i tēnei upoko. I te wāhanga tuatahi o tēnei upoko, ka horahia ngā kōrero i runga i te whakaaranga o ngā mahi whakaterere waka ki roto o Poronīhia, tērā i tahuti mō ētehi tau huhua. Ka tirohia hoki ngā waka o te aotūroa me ōna kaiāpai, nāna ngā mahi whakaterere waka i whakarauora, pēnei i te tohunga whakaterere o Maikoronīhia, a Pius (Mau) Piailug, me ērā i Hawai’i, i ngā Kuki Airani, tae mai ki ō tātou tohunga i Aotearoa. I te wāhanga tuarua o tēnei upoko, ka titiro poto ki ngā tohunga whakaterere Māori o ēnei rā e amokura ana i te mātauranga nei, kātahi ka uru i te karihi o te tuhinga kairangi nei, ko ngā kitenga ērā i hua i aku uiui ki te kāhui manu tahi. Ka whārikitia ō rātou kohinga whakaaro mō ngā take nunui e whakaarotia nei e rātou, he take tino whakahirahira ērā hei whiriwhiri mā te hunga whakaterere Māori. I konā, kua hāngai ngā kōrero ki te aromatawai i te ngako o te pātai matua o tēnei rangahau, arā, he aha ētehi o ngā take nunui e pā ana ki te whakaterere waka, ki tā te Māori titiro o ēnei rangi; me te pānga mai o aua take ki te whanaketanga o te ahurea Māori.

## 5.2 Te Wāhanga Tuatahi

### 5.2.1 He Waka Whakaara

Kua oti noa i a au te whakaatu i ngā tohungatanga o ngā kaumoana Poronīhia i ngā upoko tuarua, tuatoru me te tuawhā. Ko te arotahi ināiane ki te whakaaranga o te mātauranga nei i waenganui i ngā iwi Māori i Aotearoa. Tuatahi, kia ranea ngā kōrero mō ngā iwi Māori, te whakaaranga mai o ngā mahi whakaterere i waenganui i a tātou, me whakawhiti kē te titiro ki te Moana nui a Kiwa, ki Maikoronīhia me Hawai'i.<sup>4</sup>

### 5.2.2 Ngā Whakamātautau

Me tīmata ēnei kōrero i ngā tāngata kōkiri i te kaupapa nei i te tīmatanga o te rau tau rua tekau. I kōrero poto au mō Eric de Bisschop i te upoko tuarua. Ko ia tētehi o ngā tāngata tuatahi ki te whakatinana i āna whakapae. Ana, i te tau 1932, ka puta i a de Bisschop tana kōrero e mea ana "...Polynesians had migrated east into the Pacific against the trade wind direction by using the counter-equatorial current, which fitfully flows across the ocean from west to east several degrees north of the equator" (de Bisschop, 1932, i roto o Howe 2006, p. 291). Nā, ka huri ia ki te hanga i tētehi poti, he *Chinese junk*, ko Fou Po te ingoa, ka tukua kia pōteretere noa i Āhia me te manako kia ū ki roto o Poronīhia. Kāore i tutuki i a de Bisschop tāna i whakapae ai, ana, e whā anō āna whakamātautau i ōna momo poti nei, ko *Fou Po II*, ko *Ka'imiloa*, ko *Ka'imiloa-Wakea*. Katoa o ēnei whakamātautau, kāore i eke. Ahakoa, ehara tēnei tangata i te uri Poronīhia, ehara hoki ōna waka i te waka Poronīhia, ko ngā whakamātautau moata ēnei (Howe, 2006, p. 291).

### 5.2.3 Rehu Moana

Ko David Lewis tētehi o ngā tāngata tuatahi ki te rangahau me te whakamātautau i ngā mātauranga o te mahi whakaterere waka i roto i te aotūroa nei. He kaumoana ia i runga i ngā poti Pākehā mai anō i tōna tamarikitanga, ā, ka roa e kōingo ana ki te ako i ngā āhuatanga o te mahi whakaterere waka. I whānau mai tēnei kōingo ōna, i

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<sup>4</sup> Nāku ake tēnei kohinga whakaahua e rārangi mai nei, e aroha ana i te korenga o ētehi whakaahua waka hourua, kāore i a au.

tōna tamarikitanga, i a ia e noho ana i te moutere o Rarotonga. Ka noho ia ka whakarongo ki ngā pūrākau terenga waka whakamīharo a te tumu kōrero mō Kupe me Kurahaupō. Nā ēnei pūrākau me āna ake mahi whakaterere i kaha koropupū ai tōna kōingo ki te rangahau i ngā mātauranga whakaterere waka (Lewis, 1972, p. 18). I ngā tau huhua tonu, ka huri a Lewis ki te kohikohi mātauranga mai i te tau 1964 ki te tau 1976, ana, i waimarie rawa ia ki te ako tahi i raro i te parirau o ngā tohunga taketake tonu. Ko te nuinga o ngā mātauranga i kohia e ia, he mea whoatu ki a ia e ngā tohunga whakaterere pēnei i a Tevake nō ngā motu rikiriki o *Santa Cruz*, i a Hipour rāua ko Ikeeliman nō te moutere o Puluwat i ngā huinga motu o ngā Caroline, i a Ve’ehala rāua ko Ve’etutu nō ngā moutere o Tonga, ā, i ētehi tohunga hoki nō te uru o Poronīhia, nō ngā motu anō kei te remu o Poronīhia, tae atu ki ngā motu o Maikoronīhia. Ko te take, he nui rātou, ngā tohunga o Maikoronīhia i whāia e Lewis, i te mea, i kite rā ia, ahakoa te memeha o te mātauranga nei huri noa i Poronīhia, hāunga i tōna paku wairuhi i ēnei wāhi, i te āhua mau tonu taua mātauranga ki roto o Maikoronīhia i ngā tohunga torutoru o reira. Nā, ka mau i a Lewis ngā ako a au tohunga ka tukua kia whakamātauria ki te moana tonu. Ka huri a Lewis ki te whakaterere i ētehi terenga tawhiti i runga i ōna waka Pākehā, ko *Rehu Moana* me *Isbjorn*. I te tau 1965 ka whakaterere e ia a *Rehu moana* i runga i ngā ako i riro nei i a ia, mai i Tahiti mā Rarotonga ki Aotearoa, ko tana whāinga, he whīkoi i ngā makenu o mua mai i te pito rāwhiti o Poronīhia ki Aotearoa. Hāunga tētehi kāpehu *Admiralty*, tētehi puka whetū me tētehi tēpara rā, katoa o ērā atu taonga whakaterere Tauīwi i whiua ki tahaki, ā, ka tutuki i a *Rehu Moana* tōna terenga i Tahiti ki Aotearoa (Gatty, 1943). Ahakoa ngā whiunga whakapae a ētehi e mea ana, kāore i tutuki i a *Rehu Moana* he aha, pēnei i a Sharp (1963, p. 232) ko tōna whakatauiratanga i puta ai hei titiro mā te hirikapo, inā rā, kua tutuki i a Lewis ngā makenu terenga onamata, ā, ka riro tēnei whakatauiratanga hei papa rewa mō te whakaaranga mai o te mātauranga whakaterere ki roto o Poronīhia, tatū mai ki Aotearoa.

#### 5.2.4 Nālehia

I mua i te hanganga o Hōkūle’a, tērā tētehi waka i hangaia e Ben Finney, he tauīwi tēnei tangata i ngākau nui ki ngā mahi whakaterere waka a ngā iwi o Poronīhia. Ka tirohia e ia te tauira waka o Kīngi Kāamehameha te tuatoru i runga i te tānga a tētehi ringa toi Wīwī i te tīmatanga o te rautau tekau mā iwa (Finney, 1994, p. 36). Ko te

hiahia kia riro ko tēnei waka hei whakamātautau i te ahu whakakake o te waka. Koia tēnā te whakamātautau nunui, tā Finney i whai ai. Ana, ka oti a Nālehia te hanga i a Finney i roto o Amerika, i Karawhōnia, ka tapā ki te ingoa o Nālehia (Low, 2013). Kāore i roa ka whakahokia mai te waka ki Hawai'i, ka tīmataria ngā whakamātautau ki te uru tai e kitea ai rānei te urupare ki te pātai i iri ki te poti ngutu o riri kore. Arā, mehemea e āhei ana ki te whakatere i a Nālehia kia anga whakakake ai tōna ihu, ka tau ki te wāhi e hiahiatia ana. Oti noa ngā whakamātautau i te ahu whakakake o Nālehia, ka puta te whakatau a Finney, kāore hoki e kore, e āhei ana ngā waka Poronīhia te ahu whakakake, pērā i te terenga tauhoki mai i Hawai'i ki Tahiti.

### 5.2.5 Hōkūle'a



*Whakaahua 7: Hōkūle'a (Nā: Tuaupiki, 2005)*

Ko Hōkūle'a te whetū e kīia nei ki te reo Pākehā ko *Arcturus*, e hipa tarawhiti ai taua whetū ki runga, hāngai tonu i te moutere o Hawai'i (Finney, 1994, p. 50). Ko Hōkūle'a hoki te ingoa i whakatau ki runga i te waka nei. Koia te waka hourua tuatahi o te ao i hangaia ai i te ātārangi tupuna o Hawai'i, o whakapata. I whānau mai a Hōkūle'a i te korekore o ngā waka hourua pēnei, i roto o Poronīhia. Ko te puāwaitanga tēnei o te moemoeā o Herb Kāne, o Tommy Holmes me Ben Finney. I puta tuatahi i a rātou tokotoru te ariā mō Hōkūle'a i runga i te ngākau hihiko ki te

whakaoho i te waka hourua me ōna mātauranga kia ara i waenganui i ngā iwi o Hawai'i (Low, 2013). He ringa toi a Herb Kāne, ana, ka tupu tōna pohewa me te mateoha ki ngā waka o mua o Hawai'i. Ka rangahau a Kāne i ētehi pikitia tawhito o ngā waka hourua, ka huri ai ki te peita i ēnei waka hei whakaaranga whakaaro mō ngā iwi o Hawai'i e roa nei te tāmia e te Pākehā. Te meatanga ake, kua ihiihi ētehi o ngā Māori o Hawai'i i te kitenga o ēnei tanga a Kāne (Low, 2013, p. 26). I taua wā hoki, i te whakaputanga o ngā pikitia a Herb Kāne, kua tīmata te tupu o tētehi kākano tākirikiri manawa ki waenganui i ngā iwi taketake o Hawai'i ki tō rātou ahurea, ko ā Kāne pikitia te whakatinanatanga o taua kākano. Nā konā, ka taki kōrero a Kāne rātou ko Holmes, ko Finney mō te whakaaro kia hangaia he waka hourua hei tanga manawa mō ngā iwi o Hawai'i (Low, 2013). Ka whakatūngia e rātou tō rātou rōpū whakatere waka, ko te *Polynesian Voyaging Society (PVS)* i te tau 1973, hei ohu whakamarumarū i ā rātou mahi, i a rātou ka tahuri ki te whakakikokiko i te moemoeā o tētehi waka hourua hei huarahi whakaara i ngā mātauranga whakatere waka (Low, 2013). I te tuatahi, ka rapu a Herb Kāne i ngā whakatauirā waka i tanginga e ngā Tauwiwi o mua, i kite tonu rātou i te āhua o auā waka toiere, waka uruuru kapua, waka tīpairua. E ai ki a Kāne tonu, i a ia e rapu ana i te whakatauirā hanga o te momo waka, ka āta tirohia ngā wāhanga o te takere me te āhua o ngā rā:

I looked for hull and sail design features most widely distributed throughout Eastern or Marginal Polynesia (including Hawai'i, the Marquesas, Tahiti, the Cook Islands, and New Zealand) when Europeans arrived and I figured these were the most ancient because they must have been common features in the era of Polynesian exploration and settlement. To these features I added some distinctively Hawaiian stylistic elements – the manu (bow and stern pieces) and iako (arched crossbeams). (Low, 2013, p. 30)

I te otinga o ngā whiriwhiri mō te āhua hanga o te waka, ka tau te whakaaro, kia hangaia te waka ki tō te pahī (he waka tēnei i kitea nuitia ai e ngā Tauwiwi ki roto o Tahiti). Ana, e ai ki a Low (2013):

Ben agreed with Herb that their canoe would be modeled on the kind of canoe seen by Captain Cook, called a pahī, which had a curved vee-shaped bottom and rounded sides. The underwater vee shape would allow the canoe

to sail to windward. The rounded sides would prevent her from plunging in swells. Given the distance between the predominant Pacific swells, Herb figured that sixty feet was a good size for the canoe. (p. 31)

Nō te tutukinga o te tahua pūtea hei hanga i a Hōkūle'a, ka taka te wā, ā, ko te puāwaitanga o te whakaaro i te tau 1975, i te marama o Pou-tū-te-rangi ki te kokoru o Kualoa, ki te moutere o Oahu, Hawai'i (Low, 2013). Ko tōna āhua, he ono tekau mā rua pūtu te roa, e waru ōna kiato, e rua ōna tokotū, e rua anō hoki ōna rā. I tino manakotia kia hangaia te waka nei ki te mokopuna o ngā waka hourua tawhito o whakapata, ki te rākau 'koa' me te taura kokonati, engari, nā te nui o te utu, kāore i ea tērā manako. I hangaia kētia ki te papakaka (*fibreglass*), ki te rākau kahupapa (*plywood*) me te kāpia (*resin*). Heoi anō, ko te whakaaro kē, i hangaia mai a Hōkūle'a i runga i ngā ritenga tahitanga ki ērā o te wā i whakawhiti ai ngā tūpuna Hawai'i i te moana nui.

Nō mua rā anō te wā whakamutunga i whakamānūtia ai tētehi waka hourua ki runga i ngā ākau o Hawai'i, otirā, ki ngā whaitua moana katoa, puta noa o Poronīhia. I mau te rangatiratanga o tēnei whakamānūtanga motuhake i ngā kupu a Low (2013):

A voyaging canoe had not been launched in Hawai'i for more than eight centuries. Two thousand people attended the event. Hōkūle'a was decorated with a feather pennant and lei of maile, 'ie'ie and Tahitian ti. The crew seated themselves in a circle on the beach. Ka'upena Wong, a famous Hawaiian chanter sprinkled seawater from a coconut shell in a ceremony to purify the canoe and crew. An offering was placed on a coconut-leaf platter and taken to the canoe by Ka'upena who performed a chant:

Ua pa'a ka wa'a  
A e ho'olana'ia aku ana i ke kai  
'O kona 'āina ia e huli ai i ka loa'a a me ka waiwai  
E nānā pono loa 'oukou  
E maka'ala i na pūko'a, nā pu'upohaku o kahi laupapa  
Nā nalu, nā'ale o ka moana  
Ho'oholo no 'okou i ka wa'a ma kahi hohonu o ke kai  
I hele ai ka wa'a a nalukai



A ‘āpulu, a ulu ka limu pakaiea, a kaniko’oko’o  
‘Āmama, ua noa. (p. 50)

Nō te mātūtanga o Hōkūle’a, ehara i te mea ko te aranga noa iho tēnei o tētahi waka hourua, e roa nei te au o te moe, engari kē ia, hei tā Nainoa Thompson tohunga whakaterere, koia hoki tēnei te aranga mai o ngā tikanga o tōna ahurea, pēnei i te oriori, i te karakia, i te haka hoki “...these were ancient traditions that were not valued in modern Hawai’i. This was a rebirth of all that” (i roto o Low, 2013, p. 51). Koirā hoki te whakaaro o Herb Kāne, ina, kua memeha ngā tikanga o te ahurea o Hawai’i, ka riro mā Hōkūle’a aua tikanga e tākawe ki tawhiti, kia māi anō ai ngā tikanga nei i te tōnuitanga. Hei tā Kāne (2013):

I was interested in what effect the canoe might have on what was then beginning to be called the Hawaiian Renaissance. I saw the canoe as the central artefact of the old culture because everything in Hawaiian culture was related to the canoe in some way. Our ancestors had to get here by canoe. The foods that were transported by canoes had to be prepared in certain ways so they could be carried on long voyages. Songs and dances involved voyaging or canoe as themes. The canoe was the center of the old culture – the heart of a culture that was still beating – and I thought that if we could rebuild that central artefact, bring it back to life and put it to hard use, this would send out ripples of energy and reawaken a lot of related cultural components around it. (i roto o Low, 2013, p. 61)

Nā, ka huri āwhio a Hōkūle’a ki ngā motu o Hawai’i ki te rapu kaumoana, ā, ki te rapu tautoko anō hoki. Ko te take hoki, kāore a Kāne i āta mōhio, ka pēwheatia rānei te manaaki mai a ngā iwi taketake o Hawai’i i te waka hourua nei, a Hōkūle’a. Ko tōna whakaaro, mehemea ka manaakitia te reo pōwhiri o Hōkūle’a e ngā iwi taketake o Hawai’i, ā, ko te whakapūmāutanga tēnā o te wawata kia whakaterere ki Tahiti. Engari, ki te kore e manaakitia tōna reo karanga, he tohu tēnā, kāore anō i rite te wā mō Hōkūle’a. Anei tā Kāne e mea ana, “...if Hawaiians accepted Hōkūle’a, we would go to Tahiti – but we would not go if they did not accept it because I felt then it would be just a stunt. It would not have any real meaning” (i roto o Low, 2013, p. 61). Nā reira, kia ea tēnei whakaaro o Kāne e kitea ai te aroha o ngā iwi taketake o Hawai’i mō Hōlūle’a, ka puta te whakaaro, me toro te waka ki

ngā moutere o Hawai’i. Mā reira e mārama ai te kitea, āe rānei, kua manaakitia te reo karanga o Hōkūle’a, kāore rānei tōna reo karanga i manaakitia. Ana, kāore i roa nō muri i tōna whakamānūtanga, ko te terenga tēnā o Hōkūle’a ki ngā moutere o Hawai’i. I ēnei terenga ōna, ka haohia rā he kupenga kia mau ngā kaumoana e hīkaka ana, kātahi ka whakangungua rātou ki ngā mahi whakatere nei. Otirā, ka āta whakamātautauria ngā wāhanga o Hōkūle’a, ōna rauemi me ōna āhuatanga whakatere. I ēnei terenga, ka kitea mai te aroha o ngā iwi ki a Hōkūle’a, ā, ka oti ngā whiriwhiri o kaumoana mō tōna terenga tuatahitanga te haere ake nei. Ahakoa tērā, te huhua o ngā kaumoana i puea ake ai i ngā moutere o Hawai’i, ko te pātai kē ia i whiua ki waenganui i te ohu whakamarumarū, ko wai te tohunga whakatere hei arataki i te waka tonu e haere tū atu, e hoki tū mai?

#### 5.2.6 He Tohunga Whakatere Waka Nō Satawal



*Whakaahua 8: Mau Piailug (Nā: Marr, 2005)*

I te whiunga o te pātai i runga ake, ko wai te tohunga whakatere hei arataki i te waka? Kotahi tonu te tangata. Ahakoa, i āhua matatau tonu ētehi o ngā kaumoana o Hawai’i ki te whakatere waka, engari, ko te terenga tauhoki nunui tawhiti i Hawai’i ki Tahiti, kia riro mā tētehi o rātou a Hōkūle’a e hautū, kāore i kaha mai te manako ki tērā. Ā, te meatanga ake, ka tahuri te ohu ki te rapu i te moana kia kitea ai he tohunga whakatere. E mea ana a Finney (1994), kua ngaro katoa ngā tohunga hautū waka mā te taiiao ki roto o Poronīhia. Hei tāna:

David (Lewis) had in fact undertaken such a search in the late 1960s when he was sailing around the South Pacific on his yacht doing research for a book on Pacific Island navigation. At Tiopia, Tonga and a few other Polynesian islands, he did find a few older men who still knew much about navigation, but did not discover any active navigators whom he felt could do the job of navigating Hōkūle'a to Tahiti and return. (p. 52)

Ana, i te korenga o tētehi tohunga i kitea iho i roto tonu o Poronīhia, koirā te take i hahaina ngā tohunga whakaterere nō waho o Poronīhia. Kua tirohia ki roto i ngā moutere o Maikoronīhia, tētehi whaitua moana tēnei i rite tonu te mau o te mātauranga whakaterere, ā, e pakari tonu ana ngā tikanga whakaterere onamata i waenganui i a rātou i taua wā (Finney, 1994). O ngā tohunga i kōrero tahingia, ko Pius (Mau) Piailug tēnā i puta, ka riro nāna a Hōkūle'a i hautū i tōna terenga tuatahi.

Nō Satawal a Mau, he motu rikiriki tēnei kei ngā huinga moutere o Maikoronīhia. I tupu taketake mai a Mau i roto i ngā tikanga a ōna mātua tūpuna o tōna motu. Torutoru noa iho ngā tohunga o tōna motu, i mau tonu i a rātou ngā pūkenga ki te whakaterere tawhiti i tētehi motu ki tētehi. Ko Mau tētehi o aua tohunga. Nā te tupuna tonu o Mau a ia i ako ki te mātauranga whakaterere mai i te wā e nohinohi ana (Low, 2013, p.53). E ai ki a Finney (1994) mō te mātauranga o Mau:

Although Mau's navigational methods differed in some details from what is known of Polynesian methods, as Lewis's extensive research had shown, such differences can be considered as variations of a common Pacific island system of navigation. Hence, we felt that Piailug could adapt his skills to the task at hand and guide our canoe to Tahiti and return in a manner closely similar to the way Polynesian navigators had once done. (p. 52)

Whakatārewahia a Mau ki konā mō te wā poto, ka hoki mai ai ki ngā kōrero mōna i te wāhanga o raro nei.

### **5.2.7 He Terenga Mātāmua**

I te tau 1976, ka tutuki te terenga tauhoki o Hōkūle'a i Hawai'i ki Tahiti. E kīia ana e au i konei, ko te terenga mātāmua tēnei. He aha ai? Nā te mea, koinei te terenga

nunui tawhiti o tētehi waka hourua i roto i te aotūroa nei. He rau tau neke atu, kua kore e oti ngā terenga pēnei i ngā whaitua moana o Poronīhia. Me te aha, nā tēnei terenga, ka pakaru mai he tāruru waka huri noa i Poronīhia.

Ko te terenga tuatahitanga o Hōkūle’a, kia whakawhiti tauhoki i Hawai’i ki Tahiti. Ko te whāinga matua o *PVS* mō ēnei terenga, e rua ngā whakaponotanga e āta tirohia ana e rātou. Tuatahi, mehemea rānei, e pakari ana a Hōkūle’a kia whakawhiti i Hawai’i ki Tahiti, ka tauhoki anō me te mau i tōna pakaritanga i te roanga o te terenga. Tuarua, mehemea rānei, kei ngā kaumoana, kei te tohunga hautū hoki ngā pūkenga ki te arataki i te waka mā runga i ngā homaitanga whakaaturanga o te taiao anahe, tē whirinaki ai ki ngā rākau a te Pākehā, arā ko te *GPS* me ērā taputapu rapu whenua, whakatau poti.

Nō te 1 o Haratua i te tau 1976 a Hōkūle’a i whanatu ai i Hawai’i ki Tahiti. Tekau mā rua ngā kaumoana o runga. Ko Mau tō rātou tohunga whakaterere. Kotahi te marama i pahure i a rātou e tere ana, ka hīia mahutatia ake ko te moutere o Mata’iva. E rua anō ngā rā i pahure, maiangi tārewa ana i te pae moana, tērā ko Tahiti e tau ana. Ko tētehi whakamīharotanga i kauanuanu ai ngā kaumoana i a Mau, ko tana whakatau i te pūnaha Etak hei taunakitanga māna. Nā, kua oti kē i a au ngā whakamahukitanga mō Etak i te upoko tuawhā. I mīharo ai ngā kaumoana i ōna pūkenga whakatau i te Etak, i te mea, nō ngā moutere ake o Mau tēnei pūnaha whakaterere, ahakoa, he waewae tapu a Mau ki ērā whaitua moana, i taea tonutia e ia te whakawhirinaki ake ki tēnei mātauranga ki moana kē, ā, tutuki noa. I te hokitanga ake o Hōkūle’a i Tahiti ki Hawai’i, nā te ngaro o tō rātou tohunga a Mau, kāore ia i hoki tahi me Hōkūle’a, ka whai kē te waka i ngā homaitanga whakaaturanga o ngā rākau a te Pākehā. E rua tekau mā rua ngā rā ka ū atu anō a Hōkūle’a ki Hawai’i. Ahakoa tērā, kīhai i hoki i roto i te mātauranga whakaterere onamata, kua tutuki noa ngā whakaponotanga e rua i kī rā au i runga ake nei. Arā, tuatahi, i pakari tonu te waka i tōna terenga nunui tawhiti. Tuarua, kua mau tonu ngā mātauranga whakaterere hautū waka mā te taiao e whanatu i tētehi motu ka tae ki tētehi.

Ahakoa ngā taero a Kupe i ara ki mua i a Hōkūle’a, rengarenga ana i tōna ngongohau i rite ai te kōrero, kua haere tū atu, kua hoki tū mai. Ko te kōrero nunui i puta i tēnei terenga mātāmua, kua kapi i ngā kupu a Finney (1994) e mea ana:

Mau Piailug had dramatically demonstrated how wrong Sharp had been in limiting navigated voyages to only 300 miles. This navigational feat, plus the performance of the canoe in gaining enough easting to reach Tahiti and then in speeding back to Hawai'i to complete the round trip, effectively demolished Sharp's artificial limits on Polynesian voyaging capabilities. (p. 70)

Ki ōku whakaaro, nā tēnei terenga mātamua i tutuki i a Hōkūle'a, kua hikaia te ahi kōmau o ngā manawa tuawhiti ki tēnā motu, ki tēnā motu, huri noa i Poronīhia, he hīnātore pitomata, tērā e ara anō tēnei mātauranga onamata kia ngiha, kia kanaku. Nā Hōkūle'a ngā moemoeā o ngā iwi Poronīhia i whakapākia ki te haumate o tēnei mātauranga i amo kapua kia oho anō ai ki roto i aua iwi whānui tonu.

### **5.2.8 Te Aranga ki Aotearoa**

Nō reira, mō te haumate o tēnei mātauranga ki Aotearoa nei, nā Hōkūle'a i whakaoho tētehi whakamanawatanga, ka takoto te manuka ki mua i ētehi o ngā kaumoana, inā rā, ki mua tonu i te aroaro o Hekenukumai Busby, he Māori nō Te Tai Tokerau. I te tau 1985, ka whakaritea kia tere a Hōkūle'a huri āmio i ētehi moutere o Poronīhia. Ko te kaupapa o aua terenga, he whakatairanga i ngā iwi taketake o ngā moutere i tae ai rātou, me te whakamihi i ngā mahi whakaterere waka i mahingia e ō rātou tūpuna. Hei tāpiritanga, he rangahau ā-ringa hoki me te whakamātautau i te waka me ō rātou pūkenga i roto i ngā huarere me ngā moana o ērā whaitua. I te hekenga mai o Hōkūle'a i Hawai'i ki Aotearoa i te tau 1985, tuatahi, ka whanatu, ka peka ki Tahiti mō te wā. Nō muri mai, ka whanatu anō kia ū ki ngā motu o ngā Kuki Airani. Ā, kātahi ka rere whakatetonga mai kia tau ki Aotearoa i te 7 o Hakihea i te tau 1985. I te pōwhiri whakatau i a Hōkūle'a i te 8 o Hakihea ki Waitangi, i reira te whakapuakitanga o tētehi whakamanawatanga i a Tā Hēmi Hēnare ki a Hekenukumai i rerekē ai te ao waka o Aotearoa, āke, āke tonu atu. Ko te mānuka i takoto i a Tā Hēmi ki mua i a Busby, me whakaoho tēnei mahi rangatira ki Aotearoa nei, tēnā matika, hangaia he waka hourua i Aotearoa nei kia rangatira ai te hoki atu ki te kunenga o te Māori, ki Hawaiki tonu (Keegan, 1996).

Nō konā te aranga mai o Te Aurere, waka hourua, i Aotearoa nei. Taihoa ake ngā kōrero mō Te Aurere, kei ngā whārangi e whai mai nei. Heoi anō, koinei te

whakatauiratanga o te mana me te whakamanawatanga o Hōkūle'a i pou titia ai ki runga ki ngā iwi o Aotearoa e roa nei te moe o tēnei mahi tūpuna rangatira ki runga i ngā whaitua moana o Aotearoa. Ahakoa ngā kōrero tuku iho, ngā kōrero tūpuna mō ngā waka hourua onamata e kaha kōrero tonutia ana ki roto i ngā iwi, ko te whakatinanatanga o ērā kōrero, kua moe i te tirohanga kanohi mō te wā. Engari ia, ko te ohonga ake tēnei e hoki mai anō ngā taonga a ngā tūpuna.

### **5.2.8.1 Hawaiki-Nui**

#### **5.2.8.1.1 Tahiti – Aotearoa**

I te raumati o te tau 1985 ka puāwai tētehi waka anō, ko Hawaiki-nui tēnei i mānū ki te au moana i Tahiti kia tere i Tahiti ki Aotearoa. He waka hourua tēnei i hangaia ki ngā taonga tonu o te taiao, kia rite ki ō tāukiuki. Ko ōna takere, he tōtara nō Aotearoa, e rua tekau mā rua mita te roa. Ko ōna wāhanga, i hangaia ki ngā rau kokonati me te rākau inanga. Ko Greg Whakataka-Brightwell te tangata nāna i pokepoke te whakaaro kia puta i a ia tēnei waka hourua. He Māori a Greg Whakataka-Brightwell. He pia whakairo, i a ia e mahi ana i te whare tupuna o Takapuwahia ki Porirua i te tau 1976. E ai ki ngā kōrero, i reira i Porirua, ka ihimairangi tōna manawa i ōna pouako whakairo, i a Kohe Webster rāua ko Rua Kaika ki te tārai me te whakatere i tētehi waka hourua (Brightwell i roto o Evans 1998, pp. 78-81).

Ana, ka tinana i a ia taua ihimairangi ka huri ki te whai i tōna manako. Nā Brightwell tonu me āna tauira ngā rākau i whakairo i raro i ngā tohutohu a Francis Puara Cowan, he Māori nō Tahiti. I Aotearoa nei te tāraitanga o ngā takere, ana, nō muri iho, ka haria ngā takere ki Tahiti, ki reira whakaoti atu ai.

Hāunga ngā toki maitai, katoa ngā wāhanga o Hawaiki nui i hangaia ki ngā taonga o te taiao tonu:

...the platform across the two hulls was made from woven strips of bamboo and there was a shelter of woven bamboo on it. The twin masts were also made from bamboo. Other woods used were breadfruit, purau, flacata, mara, atio and uru. The sail was woven from pandanus leaves from Rurutu and the

lashings were woven from coconut fibre by women on Raivavae Island (Australes Archipelago). The high front prows were carved with images of ancestors. The rauawa which were made in Aotearoa, were also carved. (Nelson, 1991, p. 15)

He tata te rima tau e āta mahia ana te hanganga o Hawaiki nui ka rite te wā e tukua ai ki te moana hei whakamātautau i ōna āhuatanga i roto i ngā momo huarere rerekē, i ētehi moana rerekē hoki kia pai ai te whakatikatika i ōna ngoikoretanga.

I a rātou e hanga ana i a Hawaiki-nui i Tahiti, ka wānangahia ngā homaitanga o te taiao kia mātau rātou ki ngā huarere me ngā āhua moana tae atu ki te rere o ngā whetū, te piki me te heke o Tama-nui-te-rā. Ko te whakatau i puta, ko te rākau-nui te raro tītēre kia whanatu i Tahiti kia maumahara ai rātou ki te takoto o ngā whetū i runga i te rangi i wānangahia ai e rātou (Kaa, 1994).

I tō rātou whanatutanga, tokorima noa rātou ngā kaumoana o Hawaiki-nui, ka wehe atu i Tahiti mā Rarotonga ki Aotearoa. Ahakoa ngā wero nui i haukerekere i a rātou i te terenga i Tahiti ki Rarotonga, whakakukū tonu atu a Hawaiki-nui ki uta. Ko taku mīharo ki ngā terenga o tēnei waka, kāore i whai hangarau o te ao hou, he Māori ngā taonga i mahia rā te waka, he Māori hoki ngā whakaaro o Brightwell rāua ko Cowan, kia rite tā rātou i mahi ai ki ngā wā o ngā tūpuna (Evans, 1998).

### 5.2.8.2 Te Aurere



*Whakaahua 9 Te Aurere (Nā: Tuaupiki, 2006)*

Ko Te Aurere te puāwaitanga o te whakaaro i napinapitia ai e te hunga titiro roa ki te pae huakai. Kua oti kē ngā whakamārama i runga ake nei, te rūmakitanga o te whakaaro mō tēnei waka hourua, arā, nā Hekenukumai Busby i kaha kōkiri ngā mahi whakaara i a Te Aurere. Nō te tau 1991 ia i huri ki te whakaea i te mānuka i takoto i a Tā Hēmi Hēnare. Ka tonoa e Hekenukumai he āwhinatanga i te whakahaere e kīia nei ko Te Tai Tokerau Tārai Waka Inc, he rōpū tēnei i whakatūngia hei whakarauora i ngā kaupapa waka. Nō te Kohi-tātea, i te tau 1991 ka hinga i a Hekenukumai ētehi kauri e rua nō roto i te ngahere o Herekino, ā, mō mua i te pito o taua tau, ka oti i a ia a Te Aurere. Ko tōna āhua, he tekau mā whitu mita te roa o ōna takere. I tōna hanganga mai, kotahi noa iho tōna tokotū, engari, nā wai ka whakahoutia ake kia rua ōna tokotū. I roto i te tau 1990, ka tīmata ngā whakangungu a ngā kaumoana o Te Aurere hei whakapakari i a rātou mō tō rātou terenga tuatahitanga. I konei, ka toro mai te ringa hāpai o PVS ki te tautoko i ētehi kaumoana o Te Aurere kia tohunga ai rātou ki ngā homaitanga whakaaturanga o te taiao. E rua ngā marama i whakamātautauria ngā āhuatanga whakatere o Te Aurere i roto i a Tāwhirimātea me Tangaroa i mua i tōna terenga ki Rarotonga. Ka rite, ka whiriwhirihia ngā kaumoana o Te Aurere mō tōna putanga tuatahi ki te au tai. Ko Hekenukumai Busby rāua ko Stanley Conrad nō Te Tai Tokerau, ko Mau Pailug rāua ko Max Kalawaimai nō Maikoronīhia, ko Clayton Bertelmann nō Hawai’i, ko Craig Subritzky nō Te Aupōuri, ko Paul Le Noel nō Te Rarawa, ko Phillip Evans



rāua ko Wairongo Renata nō Ngāti Kahu, ko Pakake Winiata nō Ngāti Raukawa, ko Te Aturangi Clamp nō Ngāti Porou, ko Jack Thatcher nō Ngāti Awa, ko Taituha Mamaku nō Ngāti Awa me Tūhoe, me Sam Houwaho nō Tūhoe (Snowden 1993 i roto o Taonui, 1994, pp. 175-178).

#### 5.2.8.2.1 Te Terenga Tuatahitanga o Te Aurere

Nō te tau 1992 te terenga nunui tawhiti tuatahi o Te Aurere, koia te whakawhitinga i Aotearoa ki Rarotonga kia tae ki te *6th Festival of the Pacific Arts*. Nā runga i tēnā wawata ka whakarewa a Te Aurere ki te au tai i te marama o Whiringa ā-nuku. Ka riro mai i a Te Aurere ētehi āwhinatanga nui hei hautū i te waka, arā, ka riro ko Mau Piailug te tohunga whakaterere hei arataki i te waka mā te taiao tonu, ā, ka riro hoki ko Clay Bertelmann hei āwhina i ngā whakahaere o te waka. Heoi anō, ko te pai kia whanatu i te marama o Whiringa ā-nuku, koia tēnā ko te wā o ngā haumātakataka e karawhiu haeretia ana i taua wā, ā, i āta kitea tēnei āhuatanga e Te Aurere me āna kauhoe. I tōna wā, ka hou mai ngā pūkeri, karawhiu atu ana ki runga i te waka o Te Aurere, tae atu ki te tūārangaranga o te moana. Hāunga tērā, ngā whakamātautau a Tangaroa me Tāwhirimātea, tū whakaroto māia ai ngā kaumoana tekau mā tahi rā.

I tōna wā anō i a rātou e tere ana, ka pā mai te hau māmā me te hau kore, ā, ka marino te moana. Ko te uaua o tēnei āhuatanga, mehemea rā ka pā mai ki te waka, he uaua rawa ki te whakatau i te ahunga pēwheatanga o te waka. Kātahi ka puta te āwhā i matapaetia e Mau, i tāna mātai ki te āhua rangi me ōna āhuatanga. I mua tata tonu o taua wā, ka puta mai te pānui whakatūpato a te *New Zealand Meteorological Office* ki te poti tautoko o Te Aurere, ko te *Namsang* e āki ana i a rātou kia piki whakarunga ki te raki hei karo i te niho o te āwhā ki te tonga. Engari, tō rātou waimarie, kei runga tō rātou tohunga a Mau Piailug e āta pānui ana i ngā homaitanga o te taiao kia tae pai atu ai rātou, ā, ko tāna, me huri kē ki te raki mā uru. I konā, ka tohea tēnei whakatau a Mau e ngā rangatira o te waka, ka puta te kōrero, me huri kē ki te raki rawa mā uru. I konā, ka mau i a rātou te hiku o te āwhā e whakangaro atu ana. He tika tonu tā Mau i matapae ai, me huri ki te raki mā uru, ā, i hē te pānui a te *New Zealand Meteorological Office*. Nā te āwhā nei i takaroa rawa ai te whāinga kia ū ki Rarotonga i te rangi e tika ana, kia tae wawe ai ki te huihuinga. Heoi anō, ka whakatauria, me whītiki a Te Aurere ki te poti tautoko hei kukume i a rātou. Nō te 22 o Whiringa ā-nuku, ā, ka pahure ngā rangi e rua tekau mā rima ki te

moana, ko te ūnga tēnā ki Rarotonga, kotahi anahe te rā i muri iho i te rā kua whakaritengia e rātou.

Nō te otinga o te huihuinga i Rarotonga, ka hoki atu a Te Aurere i Rarotonga ki Aotearoa. He pērā tahi tēnei terenga i tō rātou whakawhitinga atu i Aotearoa ki Rarotonga, ka whanake te āwhā, ka karawhiua ki ōna haumātakataka. E toru ngā rā i karawhiua ai a Te Aurere, ana, ko te pakarutanga tēnā o te tokotū te hua o ēnei karawhiu. Te meatanga ake, ka hono mai anō te poti tautoko hei āwhinatanga mai, ā, ka riro mā te poti tautoko nei rātou e tō kia ū ki Aotearoa.

Nō muri mai, tērā anō ētehi terenga nunui tawhiti i whīkoitia e Te Aurere. Ka noho ēnei terenga hei whakapakaritanga mā Te Aurere me āna kauhoe. Tuatahi, ka taiāwhio i te Ika a Māui mō ētehi tau e rua i ngā tau 1993 - 1994, ā, ka tere anō hoki ki ngā moutere o te Moana nui a Kiwa, ū rawa atu ana ki Hawai'i i te tau 1995. I tēnei o ngā terenga, i te hokitanga ake i Hawai'i ki Aotearoa, ka rere mā Rarotonga. Engari ia, tutuki noa i a Te Aurere te whakawhitinga mai i Rarotonga ki Aotearoa, kīhai i uru ki te raru, pērā i tōna terenga tuatahitanga i te tau 1992. Kua whakangungua ngā kaumoana ki te tūmatakuru me te taraongaonga.

Ana, nō tēnei tau e noho nei tātou, he nui ngā terenga tawhiti roa kua oti i a Te Aurere mai i te tau i tōna mahutatanga mai tae noa mai ki tēnei rā. Kua toro ōna matiere ki ngā tapa katoa o te Moana nui a Kiwa, mai i roto ki waho, mai i raro ki runga. Nō ngā tau tata i mahue ake nei, i te tau 2012 ka whanatu a Te Aurere me tōna pōtiki a Ngāhiraka Mai Tawhiti i Aotearoa ki Rapanui, ka whakawhiti i Rapanui ki Tahiti, ka hoki mai ki Aotearoa. Kei te pae tukutuku kōrero ngā whakamārama mō tēnei kaupapa (New Zealand Arts & Crafts Institute, nd).

## **5.2.9 Ngā Waka o Aotearoa**

### **5.2.9.1 Te Aurere me Ngāhiraka Mai Tawhiti**

He tata te tekau o ngā tau i pahure i muri i te whānautanga mai o Te Aurere, ka tīmata a Hekenukumai Busby rātou ko Hēmi Eruera, ko John Harding ki te hanga i tētehi waka hourua, ko Ngāhiraka Mai Tawhiti te ingoa i whakamau atu hei maharatanga mō te hoa rangatira o Hekenukumai. Nō te tau 2008 i whakamānūtia

ai a Ngāhiraka Mai Tawhiti ki Taipa i Te Tai Tokerau. Ko te whāinga ia i a Hekenukumai, kia tere ngātahi a Ngāhiraka Mai Tawhiti me Te Aurere ki Rapanui e kapi ai i a rāua te tapatoru o Poronīhia. E kīia ana tēnei terenga, ko Waka Tapu. Tuarua, kia tere ngā waka nei i roto i te mātauranga whakaterere Māori tonu, tē huri ai ki ngā taputapu a te Pākehā. Ā, koia tēnā te whakamīharotanga o tēnei terenga.

Nō te tau 2012 ka wehe a Te Aurere me Ngāhiraka Mai Tawhiti i tēnei terenga, ka whakamau atu te ihu ki Rapanui mā Tubuai me Mangareva, ā, ka tauhoki mai ki Aotearoa mā Mo’orea, Tahiti me Rarotonga. E iwa marama te roa i riro ai ngā waka nei ki roto o Poronīhia, ā, tekau mano māero noti te matara o tēnei terenga. Ana, nō te marama o Mei i te tau 2013 ka ū mai ki Aotearoa. E ai ki ngā kōrero tuku iho, ka wehe a Kupe i Rarotonga i roto i ngā tau e waru rau kua huri. Ko te nuinga o ngā iwi Māori, e taea te tātai ake ki a Kupe mā roto i ngā whakapapa tūpuna. Hei tā Jack Thatcher, tohunga whakaterere o Te Aurere me Ngāhiraka Mai Tawhiti:

Going to Rapanui was quite a conquest. Although it is agreed that Māori ancestors brought kūmara back from the Americas, there are many theories about whether they navigated there and back intentionally. Most theorists believed the windward, eastern voyage towards the Americas was an impossible task, so this accomplishment helped to change people’s minds. There are times seasonally when this journey can be done easily. We found a way, and this suggests that our ancestors knew this way also. (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016)

### 5.2.9.2 Aotearoa One



*Whakaahua 10: Aotearoa One (Nā: Tuaupiki, 2005)*

He waka hourua, he waka mātauranga hoki a Aotearoa One. I hangaia tēnei waka i raro i te maru o Te Wānanga o Aotearoa, ka whakamānūtia ki te moana i te tau 2003. Ko tāna tino kaupapa, he whāngai i ngā tauira o Te Wānanga o Aotearoa i puta ō rātou ihu i ngā akoranga kaihoe waka. Otirā, ka riro mā Aotearoa One aua tauira tonu e whakangungu kia ako ai rātou i ngā mahi whakatere, whakahaere hoki i te waka hourua i ngā moana takutai o Aotearoa. Nō tēnei rangi, ko Te Toki Voyaging Trust te mana whakahaere o tēnei o ngā waka hourua. Kei Tāmaki Makaurau tōna taunga, ā, kitea ai a Aotearoa One e tere ana i ngā kokoru huhua o Tāmaki Makaurau.

## 5.2.10 Ngā Waka o Hawai'i

### 5.2.10.1 Hawai'iloa



*Whakaahua 11: Hawai'iloa (Nā: Tuaupiki, 2004)*

Hei tā ngā kōrero tuku iho o Hawai'i, he tohunga whakatore waka a Hawai'iloa, ā, nāna anō ngā moutere o Hawai'i i whakatau. Ka whakatauria tōna ingoa ki runga i te moutere o Hawai'i. Hei tā te pae tukutuku a Hōkūle'a:

...The canoe was named for the voyager Hawai'iloa, who according to one tradition, was the first discoverer of Hawai'i. He is said to have found the islands on a long fishing expedition from the south or west, from a land called Ka-'aina-kai-melemele-a-Kane, "The land of the yellow sea of Kane." He returned home and came back to Hawai'i with his wife and followers, including eight navigators. Because only Hawai'iloa brought his wife with him, all Hawaiians are said to be descended from him. The island of Hawai'i was named for him, while Maui, O'ahu, and Kaua'i were named after his children. (Polynesian Voyaging Society, n.d.)

Heoi anō, ko te tuarua tēnei o ngā waka hourua i hangaia ki Hawai'i. He mea tārai hoki ōna takere ki ngā rākau tonu o te ngahere o Alaska. Ka whakamānūtia a Hawai'iloa i te marama o Hōngongoi, i te tau 1993.

Ahakoā ngā piki me ngā heke, ka tukua a Hawai’iloa kia pae ki uta mō tētehi wā roa tonu, ā, nō roto i ngā tau kua whakamānūtia anōtia ia ki te wai kauhoe anō ai.

#### 5.2.10.2 Makali’i



*Whakaahua 12: Makali’i (Nā: Tuaupiki, 2002)*

I rumakina ake te whakaaro kia hangaia a Makali’i i te wā o te whakaaranga mai o Hōkūle’a i ngā mahi whakaterere i tōna moe kia oho ki waenganui i ngā iwi o Hawai’i. He tuakana, he teina nō Waimea, te moutere o Hawai’i i kaha whai i ngā tapuwae o Hōkūle’a. Ko Shorty Bertelmann rāua ko Clayton Bertelmann ēnei, nā rāua ngā mahi hanga i a Makali’i i waha. Hei te pae tukutuku o Makali’i mō te tīmatanga o Makali’i:

In the early 1990s, Clayton Bertelmann had a dream, to further perpetuate this lifestyle, he needed to provide a vessel whose main purpose was to be an educational tool for Hawai’i and the Pacific. He wisely realized that it is not enough to be an example of this special lifestyle, but in order to insure its continuance, the lifestyle needed to be introduced and infused into every community through the platform of education. His second reason for constructing Makali’i was to provide a canoe to allow his brother Shorty to continue to practice his navigation and sailing lifestyle here on Hawai’i Island (Nā Kālai Wa’a, 2010).

I awhitia paitia a Makali'i e ngā hāpori o Waimea me Kohala kia puta ia ki te pae o waho, ā, nō te 4 o Pēpuere i te tau 1995 ka whānau mai ia ki te ao mārama. I taua tau tonu, ka tere ia i tōna terenga tuatahitanga huri noa i te Moana nui a Kiwa i te taha o Hōkūle'a me Hawai'iloa nō Hawai'i rāua tahi, i a Tahiti-nui me A'a Kahiki-nui nō Tahiti rāua tahi, i a Te Au o Tonga me Takitumu nō Rarotonga me Te Aurere nō Aotearoa.

Mai i tōna whānautanga mai, hāunga ngā terenga nunui kua tutuki kē i a Makali'i, ko te mahi nunui e mahia nei e ia, ko te whakahaere hōtaka mātauranga me ngā Kura o Hawai'i. Waimarie ana, i whai wāhi hoki au ki te ako i ngā mahi whakatere nei i raro i te maru o Clayton Bertelmann i te tau 2002. Koinei hoki tāku mahi i a au i reira, he ako i te taha o ngā rangatahi i tau mai ai nō ngā kura o Hawai'i ki Makali'i. Te nuinga o ngā kura ka noho mō ētehi rangi e whā, e rima rānei e whakangungua ana e te kāpena Clay Bertelmann me āna ringa hāpai.

### 5.2.10.3 Iosepa



*Whakaahua 13: Iosepa (Nā: Tuaupiki, 2005)*

Ko Iosepa te tuawhā o ngā waka hourua i hangaia i roto o Hawai'i. I whakamānūtia a Iosepa i te tau 2002 i La'ie, ki Oahu, Hawai'i. Kei raro tēnei o ngā waka i te mana whakahaere o Te Whare Wānanga o *Brigham Young* ki Hawai'i e whakamahia ai



hei akomanga mǎnū, arā, he whāngai mātauranga tāna mahi ki ngā taurira o Te Whare Wānanga.

#### **5.2.10.4 Hōkūalaka‘i**

Ko te tuarima tēnei o ngā waka hourua i hangaia i Hawai‘i, ā, ka whakamānūtua i te tau 2004. E ai ki te paetukutuku, ko tāna mahi, he whakarauora i ngā tikanga ahurea o Hawai‘i, “Hōkūalaka‘i is dedicated to perpetuating the Hawaiian Language through its practices onboard and off. She is currently managed by the ‘Aha Pūnana Leo’ (Nā Kālai Wa‘a, 2010).

#### **5.2.10.5 Mo‘okiha O Pi‘ilani**

Kei Lāhaina, te moutere o Maui tēnei o ngā waka hourua. Uaua ana te kitea o ētehi pitopito kōrero mō tēnei waka hourua.

#### **5.2.10.6 Nā Māhoe**

Kei Kaua‘i tēnei o ngā waka hourua i raro i te mana whakahaere o Nā Kālai Wa‘a O Kaua‘i i whakamānūtia ai i te tau kua mahue ake nei, 2016.

#### **5.2.10.7 Alingano Maisu**



*Whakaahua 14: Alingano Maisu (Nā: Tuaupiki, 2007)*



I pokepokea te whakaaro mō tēnei o ngā waka hourua e Clay rāua ko Shorty Bertelmann me te whānau o Makali'i i tō rātou kūwata kia mihia a Mau Piailug ki tētehi waka hourua i te aroha nui o te whānau o Makali'i ki a Mau. Ko te take hoki, e whia ngā tau kua noho a Papa Mau hei taumata tū marumaru i a tini tāngata, i mui ai ki raro i ana ako. Ka ū te whakaaro o Clay, tēnā, kāore he mihi i kō atu i te takoha waka hourua ki te tangata e mau nei te tiketike o te whakaaro nui me te mateoha o te ngākau. I konā, ka kohikohi a Clay me te whānau whānui o Makali'i ki te rapu tāngata hei whakatutuki i te taonga nei. I hangaia a Alingano Maisu i roto i te wharau waka o Makali'i i Kawaihae, i te mouere o Hawai'i. Waimarie rawa atu au, i te tau 2003, i whai wāhi au kia whanatu ki Kawaihae tonu ki te āwhina i ngā mahi. I taua tau tonu, ka whakamānūtia a Alingano Maisu ki te roma wai o Kawaihae. Ko tana kaupapa, he whakaterere i Hawai'i kia tae ki te motu rikiriki o Satawai, i ngā huinga mouere o Maikoronihia. Nō te taenga atu ki Satawal, ka tukua a Alingano Maisu ki a Papa Mau hei takoha māna. Kei Maikoronihia tonu tēnei waka e whakaterere ana e ngā iwi o ōna mouere.

### **5.2.11 Ngā waka o ngā Kuki Airani**

#### **5.2.11.1 Takitumu**

Nō Hāmoa te Takitumu tuatahi, he waka 'alia i kawea e Tangi'ia ki ngā Kuki Airani. I hangaia a Takitumu e Tā Tom Davis me tana ranga tokoiti, arā, ko tana tama a Teremoana, ko tana mokopuna a Moana me Puati Mataiapo, he kāmura i te mouere o Rarotonga hei whakatau i ngā waka hourua ka ū ki Rarotonga mō te hui Pacific Festival of Arts (Davis i roto o Howe, 2006). I te tau 2002, i mua tonu i te tīmatanga o te hui nei, ka whakamānūtia a Takitumu. Ka puta ia ki te au o te moana ki te whakamātautau i ōna āhuatanga, ā, i tere kitea ngā wāhi hei whakapakaritanga ake. Nō te otinga o ngā whakamātautau, ka puta te whakapae a Davis i roto o Howe (2006) mō Takitumu e mea ana:

These canoes sail well on all points of sail, except directly downwind. This is not due to lack of speed, but to the fact that the sail will not set on a direct downwind course because the weight of the boom would not let it, and it would squirm and roll until the canoe was brought up to the wind. (p. 313)

### 5.2.11.2 Te Au o Tonga

Ko te tuarua tēnei o ngā waka hourua i puea ake ai i roto o ngā Kuki Airani. Ka taka anō te kawenga hei hanga i a Te Au o Tonga ki runga i a Tā Tom Davis. Ka whāia e Davis tō te tīpaerua ātārangi o Tahiti (Howe, 2006, p. 316). He waka roroa a Te Au o Tonga, kei tōna whitu tekau mā rima pūtu.

## 5.2.12 Ngā Waka o Tahiti

### 5.2.12.1 Tahiti Nui

Nō te tau 1947 ka hangaia e Thor Heyerdahl tētehi waka ki te rākau *balsa*, ko te Kon-Tiki. Ka tukua kia pōteretere i Perū ki roto o Poronīhia. Ko tana whakapae, i pōteretere kē ngā iwi Poronīhia i Amerika ki te tonga kē ki roto o Poronīhia, ehara nō Āhia ki te tonga (Howe, 2006, p.292). I te otinga atu, ka tūpono noa te Kon Tiki ki te motu rikiriki o Roroia, i ngā huinga motu o Tuamotu. I konā, ka ara te manako o Eric de Bisschop ki te hanga i tōna waka, he *raft* kē, ehara i te waka hourua rawa. Ko tana wero ki a Heyerdahl, he whakatauiria kē i ngā terenga tauhokihoki a Heyerdahl ngā iwi Poronīhia i Poronīhia tonu ki Amerika ki te tonga, ehara i te terenga kotahi noa iho te ahunga, ka mutu i konā. I te mutunga iho, kāore i eke te manako o De Bisschop (Howe, 2006, p.292). Heoi anō, kāore i mate te manako o De Bisschop i konā, ka takatū kia hoki ki Poronīhia. Nā te makuhane o ngā rawa o tōna waka i ngā wero o te taiao, i hangaia a Tahiti Nui II, a Tahiti Nui III me Tahiti Nui IV. I tō rātou whakawhiti tauhoki i runga o Tahiti Nui IV ki Poronīhia, rokohina ana, kua pōteretere kē rātou ka tuki ki te pūkawa o te moutere o Rakahanga, papahoro katoa ana te waka, mate noa atu.

## 5.2.13 Ngā Waka hou o Poronīhia

### 5.2.13.1 Te Mana o Te Moana



*Whakaahua 15: Ētehi waka o Te Mana o te Moana (Nā: Tuaupiki, 2011)*

I te ngā tau 2011 - 2012, ka mātū tētehi ranga waka e whitu i raro i te mana whakahaere o *Dieter Paulman*, he kaiwhakatore, he kaipākihi hoki nō Tiamani. Ko *Okeanos* tana whakahaere, ā, ka tupu i a ia te whakaaro kia hangaia enei waka hourua hei kawē i tētehi kōrero nui ki te ao, me tiaki i te moana. E ai ki te paetukutuku a *Pacific Voyagers*, ko tā rātou whāinga tēnei te whai ake nei:

They sailed from Aotearoa to Fakarava to Hawai’i, then to the West Coast of the United States and completed their journey in July 2012 at the Festival of Pacific Arts in the Solomon Islands, after visiting San Diego, Cocos Islands, Galapagos, Tahiti, Samoa, Fiji and Vanuatu. The aim of this voyage, known as “Te Mana o Te Moana” was to reconnect with the traditions, with Pacific communities and with the ocean and to spread the message of ocean protection. (Okeanos Foundation for the Sea, 2016)

I oti te hanganga mai o ēnei waka hou i Tāmaki Makaurau i te tau 2011, inā, kua tiaia hoki ēnei waka ki te rau hangarau o te wā, kāore i kitea tōna momo i roto o

Poronīhia huri noa i mua i te hanganga mai o ēnei waka. Ki tōku whakaaro, he nui ngā painga o te hangarau nei. Tuatahi, kei runga i ēnei waka ngā papa mau pūngao hei hopu i ngā hihi o Tama-nui-te-rā, ka whakamōhoutia ai aua hihi e puta ai he pūngao hei whakahaere i ngā āhuatanga whai hiko o te waka. Tuarua, ka riro hoki mā tēnei pūngao tonu e whakahaere ngā hurirere o te waka, ina, hau kore ana ngā huarere, kua tae rānei ki te kokoru, e pai noa iho ana te neke o te waka. I tua atu i ēnei hangarau, he pakokori tōna hei wāhi whakatau, hei wāhi tunu kai hoki, i te mea, he umu, he tō hoki tōna. Ā, tae atu ki tōna whareiti, kei runga hoki tēnā. Kei roto i ōna takere ngā moenga, e waru ngā moenga ki ia takere. Me he ono pūtu te tāroa o te tangata, pai noa iho te tiraha ki ēnei moenga hāneanea.

### 5.2.13.2 Haunui



*Whakaahua 16: Haunui (Nā: Tuaupiki, 2011)*

Nō Te Toki Voyaging Trust a Haunui, kei Tāmaki tōna taunga, engari, huri ai ia i ngā moana o te Ika a Māui i ōna terenga, tae atu ki ōna terenga nunui tawhiti ki ngā moutere o Poronīhia. Toro ai ngā ringa o Haunui ki ngā hāpori whānui o Poronīhia, e kitea atu nei tēnei āhuatanga i roto i ana kaumoana, hāunga ngā Māori, nō Poronīhia whānui tonu rātou.



### 5.2.13.3 Te Matau a Māui



*Whakaahua 17: Te Matau a Māui (Nā: Tuaupiki, 2011)*

Kei Ahuriri te taunga o te Matau a Māui, kei raro ia i te mana o Te Matau a Māui Voyaging Trust. Kei te whāngai a Te Matau a Māui i ngā hapori o Te Matau a Māui tonu, ngā uri i heke i a Ngāti Kahungunu.

### 5.2.13.4 Hinemoana



*Whakaahua 18: Hinemoana (Nā: Tuaupiki, 2011)*

Kei Tauranga te taunga o Hinemoana, ko Hawaiki Rising Trust tōna mana whakahahere. Ko tāna kaupapa, he kawē tāngata i runga i a ia i ōna terenga poto, e whā rangi te roa, ka tere i ngā takutai o te rāwhiti o te Ika a Māui. E ai ki tana pae tukutuku, ko tana whāinga, he tuitui tāngata, he tuitui ahurea:

The Hawaiki Rising Voyaging Trust was established with the vision of connecting young people with Māori and Pacific culture, the natural world and ultimately themselves. In 2014 the trust was privileged to acquire the waka ‘Hinemoana’ as the vessel for strengthening our people and our communities. (Hawaiki Rising, 2015)

#### 5.2.13.5 Marumarū-Atua



*Whakaahua 19: Marumarū-Atua (Nā: Tuaupiki, 2011)*

Kei Rarotonga tēnei o ngā waka a Marumarū-Atua.

#### **5.2.13.6 Faafaite**



*Whakaahua 20: Faafaite (Nā: Tuaupiki, 2011)*

Koinei te waka hourua i raro i te maru o Faafaite Te Ao Maohi, ki te moutere o Tahiti.

#### **5.2.13.7 Gaualofo**

Nō Hāmoa tēnei o ngā waka hourua.

#### **5.2.13.8 Uto Ni Yalo**

Nō Whītī tēnei o ngā waka.

#### **5.2.13.9 Hikianalia**

I hangaia tēnei waka hei pōtiki mā Hōkūle’a i a rāua ka whakaeke i tētehi terenga huri noa i te ao. I hangaia tēnei waka e Salthouse Boatbuilders i Tāmaki Makaurau ka whakarewaina ki te moana i te 15 o Mahuru, i te tau 2012. He waka tino roroa tēnei, e whitu tekau mā rua pūtu, ā, he rua tekau mā toru pūtu tōna whānui. Hei tā te paetukutuku o Hōkūle’a:

Hikianalia is the Hawaiian name for the star also known as Spica, which rises together with Hōkūleʻa (Arcturus) in Hawaiʻi. They are sister stars because they break the horizon together at the latitude of the Hawaiian islands. While Hikianalia has her own sail plan for part of the Worldwide Voyage, she and Hōkūleʻa will begin and conclude the voyage side-by-side.

Hikianalia combines the latest ecological technology with the heritage of the voyaging tradition. Each of our hulls contains an electric motor powered by onboard photovoltaic panels that convert sunlight to electric propulsive energy. With a zero carbon footprint, her design supports the “Mālama Honua” intent of the Worldwide Voyage.

Hikianalia was designed specifically for the Worldwide Voyage, following a template created by Salthouse Boatbuilders and used by the Okeanos Foundation for the Sea, which commissioned the seven waka moana of the Pacific Voyagers in Aotearoa (New Zealand). A sail path between Aotearoa and Hawaiʻi was rekindled in 1985, when Hōkūleʻa sailed there and established an ongoing relationship with Māori communities (Polynesian Voyaging Society, n.d).

Ko ngā waka hourua ēnei o te ao hou kua rākaitia ki ngā hangarau o te wā, ā, ko Hikianalia tētehi o ērā waka i āhua rite te tauira ki ērā waka hourua i hangaia ai mō ngā terenga o Te Mana o te Moana.

#### **5.2.14 Ngā Tohunga Whakaterere Waka**

Ko ngā kōrero e whai ake nei, tuatahi, he titiro ki te tikanga tohunga whakaterere o Maikoronihiā e kīia ana ko te ‘*pwo*’. Koia tētehi tikanga kua uwhia e Mau Piailug ki runga i ētehi o ngā tohunga whakaterere waka o Poronihiā. Tuarua, kua haohia mai ētehi o ngā tohunga whakaterere waka o te whakaaranga mai o ngā mahi whakaterere waka i waenganui i ngā iwi o Poronihiā. Kāore te katoa o ngā ingoa i ēnei whārangi te whai ake nei i te korenga o ētehi kōrero i kitea, heoi anō, koinei ngā ingoa i kitea he pitopito kōrero mō rātou, e āta mōhio ana rānei au ki a rātou. Koinei ētehi o ngā amorangi i kōkiri tahi ai i ngā mātauranga whakaterere waka, ā, nā wai, ka tupu te



tokomaha o ngā iwi huri noa i Poronīhia e kaingākau nui ana ki ēnei mahi. Ko ngā hua o ngā mahi a ēnei tāngata i mātuturu ki runga i ngā iwi Māori.

### 5.2.15 Pwo

Ko te *pwo*, he tikanga whakaputa pia nō Maikoronīhia. Ko tāna kaupapa, he tuku i te pia ki roto i te rāngai tohunga whakaterere waka. E ai ki a Eric Metzgar, he tākuta tikanga tangata nō Amerika, ko te *pwo*:

Pwo is equivalent to a doctoral degree in traditional navigation and also involves instruction in the more esoteric aspects of the profession such as chants for calling upon patron spirits. The pwo ritual codifies navigational knowledge in ways that make wayfinding over long ocean distances retrievable by future generations (i roto o Howe, 2006, p. 331).

I whakawahia a Mau Piailug ki te kākahu *pwo* i te tau 1952, taka rawa iho ki te tau 2007 me te tau 2008, ka whakawahia āna ake pia nō Hawai’i, Aotearoa me ngā Kuki Airani ki te kākahu *pwo* nei. Tokorima rātou ngā pia nō Hawai’i i eke i te tau 2007; ko Nainoa Thompson rātou ko Shorty Bertelmann, ko Chadd Baybayan, ko Bruce Blankenfeld, ko Chadd Paishon ērā. Tokotoru anō ngā pia Māori i eke i te tau 2008; ko Hekenukumai Busby rātou ko Jack Thatcher, ko Piripi Evans. Ko Tua Pittman hoki nō ngā motu o ngā Kuki Airani i eke tahi i te tau 2008.

I te tatūnga o ngā waka hourua o Te Mana o te Moana ki Kualoa, Hawai’i, i te tau 2011, ka whakawahia a Peia Tau’ati e ngā tohunga *pwo* o runga ake nei ki te kākahu *pwo*. Hui katoa ana, tekau ngā tohunga *pwo* nō Poronīhia kei te ārahi i ngā kaupapa me ngā mahi i roto i te mātauranga whakaterere waka mā te taiao huri noa i ngā moutere o te Moana nui a Kiwa.

#### 5.2.15.1 Mau Piailug

O ngā tohunga whakaterere katoa o te ao, e whakapaetia ana e au, nā Mau Piailug, ko te aranga mai o ngā mātauranga whakaterere huri noa o Poronīhia.

He ahurewa a Mau. I ngā wā o mua atu, ko ngā tohunga pēnei i a ia i ōna moutere, ko rātou ngā tino ariki o ngā iwi, te whakamaunga o te kanohi, te

whakawhenuatanga o te mana, te ihi me te wehi. Hei whakatauiria ake i tēnei āhuatanga, tērā Puluwat, he moutere Karoraina ki roto o Maikoronīhia, hei tā Gladwin (1970) mō ngā tohunga whakaterere, inā kē te mana o taua rāngai tohunga:

The masters of Puluwat are its navigators. True, in some situations there are traditional chiefs who take charge, while on other occasions responsibilities are assumed by the island magistrate or other officials elected under the aegis of the administration. Each of these in his time commands a measure of authority and respect, but to none accrues the prestige and distinction accorded a navigator. Often the formal offices themselves are filled by navigators, just as navigators are frequently also canoe builders. Even here, however, men seem proudest and most comfortable in their roles as navigators. (p. 125)

I te tau 1973, te wā i tonoa ai a Mau kia haere ia ki Hawai'i ki te ako i ngā kaumoana o reira, ka whati i a ia ōna tikanga tapu e roa nei te mau ki tōna motu rikiriki i Satawal (J. Thatcher, kōrero ā-waha, Āperira 26, 2017). Ko taua tikanga, me kaua ngā mātauranga o tōu waka mātauranga ake e tuku ki tētehi, nō waho atu i tōu waka mātauranga. He Palu (tohunga) a Mau i tōna motu ake, ā, i tōna ohinga ka whakakākahutia a ia ki te kahu o te *pwo*. Ana, hei tā Finney i roto o Howe (2006) mō Mau:

When he was fifteen or sixteen, Piailug was ready and went through the *pwo* ceremony to initiate him into the secret teachings, responsibilities and special status of being a fully fledged palu. Right afterwards he was sequestered for a month in the canoe house, during which Angora and two other navigators drilled him day and night in relays. Only then was he allowed to make his first voyage as a palu. (p. 170)

I roto i ngā tau, hokihoki ai a Mau ki Hawai'i ki te whakahihi i ngā waka me ngā whānau o Hōkūle'a me Makali'i. Nō roto i ana totoronga ki reira, kua tupu whanake ngā haumāuiui o ōna mātauranga, ko Aotearoa tonu tēnā te kaiwhiwhi i ngā hua nunui.

### 5.2.15.2 Nainoa Thompson

I tūpono noa a Nainoa Thompson ki ngā mahi whakaterere waka i tana tūtaki ki a Herb Kāne i tōna kāinga i te tau 1973. I taua wā, ka kōrerotia e Herb Kāne ētehi kōrero tuku iho ki a Thompson, ā, ka puta ki waho ki te whakaatu i ngā whetū o te pō ki a ia. Hei tā Thompson i roto o Low (2013) “He was the first person to introduce me to the heavens, I was fascinated that the stars had a pattern and that you could use them to guide you on the ocean” (p. 39). I konā, ka tupu te hiahia o Thompson kia matomato, ka whāia e ia ngā whakapuaretanga e ranea ai taua hiahia ki te ako mō ngā mahi whakaterere waka. He pērā rawa te kaha hiahia o Thompson ki te mātauranga whakaterere waka, ka whakauru ia ki roto i tētehi akomanga tātai whetū. Ana, e kī ana a Lewis (1994):

Nainoa then embarked on a systematic study of navigationally oriented astronomy with Bishop museum planetarium lecturer Will Kyselka and tried out techniques at sea. He visited Tahiti to observe the stars there, and went to Saipan to meet Mau Piailug...In 1979, Mau came to Hawai'i to tutor Nainoa. The Micronesian was a demanding taskmaster. He constructed pebble and stick diagrams to illustrate star points and swells and taught under the night sky. Mau never repeated himself. Everything had to be memorized the first time. After a month, instruction continued at sea, with concentration on stars, swells, and birds. The year 1980 was Nainoa's baptism. With Mau standing by but not interfering, Nainoa successfully navigated Hōkūle'a to Tahiti and back. (pp. 336-337)

Nō te rangi nei, e toru tekau mā whitu ngā tau kua pahure, i tōna terenga tuatahi hei tohunga whakaterere, kua noho a Thompson hei puna kōrero, hei pou wānanga mō ngā tohunga whakaterere waka o tēnā whaitua moana, o tēnā whaitua moana, huri noa o Poronīhia whānui tonu. Kua uruhia hoki a Thompson e Mau Piailug ki te korowai tohunga whakaterere o *pwo*.

### **5.2.15.3 Milton (Shorty) Bertelmann**

Nō Hawai'i a Shorty Bertelmann, he kaumoana i runga i te terenga tuatahitanga o Hōkūle'a i te tau 1976. Ko rāua tahi ko Nainoa Thompson ngā pia mātāmua a Mau Piailug. Mai anō, he kaihautū, he tohunga whakaterere hoki a Bertelmann i runga i te waka hourua o Makali'i. Kua uruhia hoki a Bertelmann e Mau Piailug ki te korowai tohunga whakaterere o *pwo*.

### **5.2.15.4 Chadd Onohi Paishon**

Nō Hawai'i hoki a Chadd Paishon, he kaumoana i runga i ngā waka o Hōkūle'a me Makali'i. Engari i tēnei wā, ko ia tētehi o ngā kaiārahi, tohunga whakaterere hoki o Hōkūle'a, Hikianalia me Makali'i. Kua uruhia hoki a Paishon e Mau Piailug ki te korowai tohunga whakaterere o *pwo*.

### **5.2.15.5 Bruce Blankenfeld me Kalepa Babayan**

He kaihautū, he tohunga whakaterere hoki a Bruce Blankenfeld rāua ko Kalepa Baybayan o ngā waka Hōkūle'a, Hawai'iloa me Hikianalia. Kua uruhia hoki rāua e Mau Piailug ki te korowai tohunga whakaterere o *pwo*.

### **5.2.15.6 Tua Pittman me Pe'ia Tau'ati**

Nō ngā Kuki Airani a Tua Pittman rāua ko Peia Tau'ati, he kaihautū, he tohunga whakaterere i runga i ngā waka o Te Au o Tonga me Marumarū Atua. Kua uruhia hoki a Pittman rāua ko Tau'ati ki te korowai tohunga whakaterere o *pwo*.

## **5.2.16 Te Aranga o ngā Tohunga Whakaterere o Aotearoa**

Me mātua mihi te kāhui tohunga whakaterere o Poronīhia. I te tīmatanga o tēnei aranga huri noa i Poronīhia, i ngā tau o ngā whitu tekau, nā Mau Piailug a Nainoa Thompson rāua ko Shorty Bertelmann i ako ki te mātauranga whakaterere waka. Nā wai rā, ka whāngaihia e Mau rāua ko Nainoa ngā tohunga whakaterere Māori i raro nei ki aua mātauranga. Me te aha, ka oho i a rātou te taonga tuawhiti i wahangū ai i tōna wa roa. Nā te mea, nō moutere kē a Mau rāua ko Nainoa, katoa ngā akoranga

i whāngaihia, i te nuinga o te wā, ki te reo Pākehā. Ko te wero kei mua i a tātou, te iwi Māori, kua rite rānei te rāngai waka Māori kia whakahokia mai te mana o te reo Māori ki te mātauranga nei. Kei ngā kōrero e whai ake nei ētehi whakautu a te kāhui manu tahi i tēnei rangahau.

### **5.2.17 Ngā Tohunga Whakaterere o Aotearoa**

#### **5.2.17.1 Hekenukumai Busby**

Nō te Tai Tokerau a Hekenukumai Busby. Ko ia te reiputa o te whakaaranga o ngā mahi whakaterere waka ki roto o Aotearoa. I taumarumarutia a Hekenukumai Busby e Nainoa Thompson. He kaitārai waka hoki a Hekenukumai, e whia kē ngā waka Māori kua oti i a ia te hanga. Nāna anō ngā waka hourua, a Te Aurere rāua ko Ngāhiraka Mai Tawhiti i hanga. Kua uruhia hoki a Busby e Mau Piailug ki te korowai tohunga whakaterere o *pwo*.

#### **5.2.17.2 Jack Thatcher**

Nō Ngāi Te Rangi, Ngāti Ranginui, Ngāti Pukenga, Ngāti Awa, Ngāti Porou hoki a Jack Thatcher. Koia hoki tētehi o ngā kaumoana tuatahi o Te Aurere mai i te tau 1986. He kaihautū, he tohunga whakaterere hoki ia i runga i te waka o Te Aurere me Ngāhiraka Mai Tawhiti. Nā Jack Thatcher ngā tohunga piki tūranga o Aotearoa i roto i te rangi nei i whāngai, i whakangungu hoki kia puta ai rātou hei tohunga whakaterere waka. Ko ētehi o rātou i uiuia e au, i hua mai i raro i ngā whakaakoranga a Thatcher. Kua uruhia hoki a Thatcher e Mau Piailug ki te korowai tohunga whakaterere o *pwo*.

#### **5.2.17.3 Hoturoa Barclay-Kerr**

Nō Waikato a Hoturoa Barclay-Kerr. He kauae parāoa i roto i te kaupapa waka i Aotearoa, ahakoa pēwhea te momo waka, i te waka ama, waka kōpapa, waka tētē, waka taua, tae mai ki te waka hourua, me kī, kapi katoa ngā waka o te ao Māori i a Hoturoa. Mai i tōna ohinga, ko ia te kaihautū o te waka taua o Tahere-tikitiki, tētehi o te tāruru waka taua o Te Arikiniui, Te Ata-i-rangi-kaahu i tōna wā, ā, ko Kīngi Tūheitia i roto i te rangi nei. Ko ia te kaihautū me te tohunga o runga i te waka o

Haunui me Aotearoa One. Nō roto i ngā tau toru tekau, he rau tāngata kua whakapākia ki te ātaarangi whakamarumaru o Hoturoa, i ana mahi waka huri noa i te motu. He reiputa horopū a Hoturoa ki te kakawe i ngā papa tatau tapu a kui mā, a koro mā; i ngā kawenga karakia waka, moana hoki, i ngā pūrākau waka me ngā kōrero tawhito e pā ana ki ngā kaupapa waka Māori.

#### **5.2.17.4 Greg Whakataka-Brightwell**

Nō Ngāti Porou, Ngāti Raukawa, Tuwharetoa me Te Arawa a Greg Whakataka-Brightwell. Kua oti ētehi kōrero mōna i runga ake nei me tana whakaterere i te waka o Hawaiki-nui, i Tahiti mā Rarotonga ki Aotearoa i te tau 1985. O ngā kaiwhakaterere Māori o te aotūroa nei, ko ia te Māori tuatahi ake ki te whai i ngā tapuwae o tēnei terenga, ngā ara whakaterere i Tahiti ki Aotearoa, mai i te wā i a rātou mā. Ka nui te mihi o te ngākau ki a Brightwell me tana hungawai i a Francis Cowan, nā rāua i whakapuare te tatau tuauri ki Tonganui, nā rāua hoki i whakatauiria mai ngā tohungatanga whakaterere o ngā mātua tūpuna, i te wā o te maninohea, kāore anō te iwi Māori i pakari rawa ki tēnei mahi me ōna mātauranga whakaterere.

#### **5.2.17.5 Stanley Conrad**

Nō Te Tai Tokerau a Stanley Conrad, ā, mai anō, ko ia tētehi o ngā kaumoana, kaihautū i runga i te waka o Te Aurere. Ko Stanley hoki tētehi o ngā Māori tuatahi ki te whakaterere i runga i te waka o Hōkūle'a, i tōna whakawhitinga mai i Rarotonga ki Aotearoa i te tau 1985. He tini ngā māero kua kapi i a Stanley i runga i te moana hei kaihautū mō Te Aurere, he rātā tū-tahi a ia mō ngā reanga kaumoana kei te pikipiki ake.

#### **5.2.17.6 Piripi Evans**

Nō Ngāti Kahu a Piripi Evans, e roa nei hoki a ia e kaumoana ana i runga i te waka o Te Aurere. He tohunga whakaterere waka ia, i uruhia hoki a Evans e Mau Piailug ki te korowai tohunga whakaterere o *pwo*.

### **5.3 Te Wāhanga Tuarua**

I te wāhanga tuatahi o tēnei upoko, i whakatakotohia e au te whakaaranga mai o ngā waka i roto o Poronīhia, heke iho mai ki Aotearoa. Kua horahia hoki rā ngā tumu whakamaunga kanohi o tēnei mahi nō Poronīhia me ngā tititai pokowhiwhi kaha i Aotearoa. Ahakoa, kua rua tekau mā rima ngā tau e whakahaumanutia nei ngā mahi whakatere waka me tōna mātauranga i roto o Aotearoa, he rā ka neneuha, he rā ka maiangi. Ka toko ake te urupounamu i a au, o ēnei tau ka huri nei, i te pungarehu ki te kanaku o ngā mahi whakatere waka, he aha ināianei ētehi take nunui e mahuta mai ana i te ihirangi i mua i te mātauranga nei me ōna kaipupuru. I roto i tēnei wāhanga o te upoko e whai ake nei, he wherawhera i ngā hua o ngā uiuinga me ngā pūkōrero i uiuia. Ko ngā kōrero nei e hāngai pū ana ki te hoe urungi, te pātai matua o taku tuhinga roa, ki ngā take nunui e pā ana ki te whakatere waka o ēnei rā, ki tā te Māori titiro me te pānga mai ki te ahurea Māori.

Tuatahi, ka whakamahukitia ngā uiuinga me ngā pūkōrero i kōrero tahi ai me au. Tuarua, ka whakawhārikihia ngā kitenga me aku wānanga i ō rātou huatau i runga i ngā take nunui i kitea e rātou mō te whakatere waka o ēnei rangi.

#### **5.3.1 Ngā Uiuinga**

##### **5.3.1.1 Te Whāinga Matua**

I tutuki ngā uiuinga i roto i te toru tau atu i te 2014 – 2017. Ko te tino kaupapa o ngā uiuinga, he āta kōrerorero tahi mō ngā mahi ā-ringa, ngā whakatinanatanga o te mātauranga whakatere waka. Otirā, he kohura i ngā take matua me ngā kaupapa whakahirahira, ki tā rātou titiro Māori mō te kaupapa o tēnei tuhinga kairangi. Hei whakamārama kau, i whakahaere tuaruatia tētehi uiuinga nonoi i te marama o Paenga-whāwhā, 2017 me Jack Thatcher i runga i taku hiahia kia riro mai ētehi kōrero hou nō muri mai o te terenga tauhoki o Ngāhiraka Mai Tawhiti i Tauranga ki Ahuriri, ki Wharekauri.

### 5.3.1.2 Te Kāhui Manu Tahi i Uiuia

Ko te ‘kāhui manu tahi’ taku karangatanga mō te rōpū pūkōrero. I tīmata taku whāpuapua kōrero mō te rangahau nei i roto i te whakaaro, ko wai mā ngā whare pupuru kōrero mō te whakaterere waka? I tua atu i te pātaka mātātuhī, kotahi tonu te rangapū e matatau ana ki te whakatinana i tēnei mātauranga, ko te hunga kaumoana tonu e whai ana i ngā mahi whakaterere waka o te rangi nei. Nā runga i ōku ake hono i waenganui i ngā tāngata matatau nei ki te mātauranga whakaterere waka i māmā ake ai taku whakapiri atu ki ngā pūkōrero i whakaae mai ki taku tono uiui. Hāunga tērā, nā ngā take hoki o te wā, kāore ētehi o ngā pūkōrero i wātea kia uiuia e au. Ko tētehi o aku manu tahi, he tohunga ‘*pwo*’ ia. Ko te *pwo*, he tikanga whakaputa pia ki roto i te rāngai amaru, tohunga whakaterere waka. He tikanga whakaterere waka tēnei nō Maikoronihiā. Tērā anō tētehi tokorua o aku manu tahi, he tohunga whakaterere waka, nō ngā tau tata nei i eke ai ki te karangatanga, tohunga. Ko tētehi anō, he mātanga reo, he hue tatakī mō ngā hītōria o Tainui waka, ngā pūrākau, me ngā kaupapa tini makehua o te ao Māori. Ko te toenga, he kaihautū, he pia hoki i raro i ētehi tohunga whakaterere waka, e whakapakaritia ana ki te wānanga.

### 5.3.1.3 Te Āhua o ngā Uiuinga

He pātai tuwhera kau ēnei i whiua e au, arā, he *semi-structured*. Otirā, hāunga taku rārangi pātai, i oti te whakarite i mua rawa o te uiuinga (*tirohia te Āpitihanga 2*), i tau te whakaaro kia wairua Māori te āhua o te whakaraupapa i ngā pātai i whiua e au, i runga i te momo whakautu e puea ake. Ko tētehi anō hoki, tā te Māori tāera whakatakoto kōrero i ōna wā, ka ruku hōhonu, ka toro whānui, ka eke tiketike hoki ngā urupare, he ātaahua, he whakapapanga. Nā reira, i rite i a au tētehi kete pakirehua taunaki mō te tūpono, ka puare mai he ara kōrero, whai tikanga ki taku rangahau, ka tahi. Ka rua, mō te tūpono, ka ātitirauhea ngā kōrero.

- i mua i ngā uiuinga, he mea āta whakamārama ēnei pitopito kōrero mā te waea, mā te *Skype* rānei ki ia pūkōrero
- hopukia ai ngā uiuinga ki te mīhini hopu reo ka whakakupuhia ai ki te whārangi
- kia mau te mana tangata o te kāhui manu, ō rātou mātauranga, me ā rātou kōrero i tēnei rangahau, ka noho tapu ngā reo (*audio recordings*) o te kāhui



manu tahi, tē whakamahia ai ō rātou reo hei whakarongotanga ki tēnei tuhinga kairangi, ki ngā kauwhau, ki ngā rangahau, ki ngā tānga kei te pae tata, tawhiti rānei, ki whea noa atu rānei

- hāunga ngā *audio recordings* i runga ake nei, ka whakapuakina i tēnei rangahau ō rātou ingoa, iwi, tūranga i te rāngai waka me ētehi kōrero anō mō ā rātou mahi whakatere waka. I tua atu i tēnā, ka horahia ā-tuhi ētehi o ā rātou kōrero, ngā hua i puta i ngā uiuinga
- i tukuna ngā kōrero ā-tuhituhi (*written transcripts*) o ngā uiuinga ki ia pūkōrero, māna e kī mai ki a au, me pēnei, me pēnā, me tīni rānei ā rātou kōrero, mehemea rānei, kāore i tika taku whakatokoto i ō rātou whakaaro
- i tū ngā uiuinga ā-tinana i Kirikiriroa, Tauranga, me Whakatāne, ki te wāhi āhuru i tohua mai ai e ia pūkōrero. Tērā hoki ngā uiuinga ā-rorohiko, i tūhono ki Kaitaia, ki Ahuriri me Tāmaki Makaurau mā runga i ngā parirau o te hangarau whakawhiti kōrero, te *Skype*. Tukuna ai he whakaaro ki ia pūkōrero mō ngā taonga i hua mai i te kete kōrero

#### **5.3.1.4 Ngā Matatika Rangahau**

Nā ngā mātanga o Te Kāhui Manutāiko, te Komiti Rangahau Matika i Te Pua Wānanga ki te Ao ki Te Whare Wānanga o Waikato taku tono rangahau matika i whakamana. I tukuna ki a rātou ngā pakirehua me tētehi mahere whakatutuki i aku uiuinga, ki tā te Whare Wānanga me tā te ao Māori tikanga. Nō te tutukinga o taku tono rangahau matatika, kātahi ka whakahaeretia ngā uiuinga. Mō taku tono matatika rangahau, (*tirohia te Āpitihanga 3*)

### **5.3.2 Te Kāhui Manu Tahi**

Kia kī ake au, mā te pakiaka e tū ai te rākau. E whai mai nei ngā ingoa o te kāhui manu tahi i takoha mai i ā rātou kupu marihi ki tēnei rangahau.

#### **5.3.2.1 Jack Thatcher**

Kua oti ngā kōrero mō Jack Thatcher, tēnā, tirohia i runga noa ake nei.

#### **5.3.2.2 Rāhui Papa**

Nō Waikato a Rāhui Papa, he manu taki, he manu kōrero anō hoki mā Kīngi Tūheitia. Nōna te reo korokī ki runga i ngā marae o Waikato whānui tonu, tae atu ki ērā o te waka o Tainui. He mātanga reo, he pātaka whakairinga kōrero, he hue tatakī ki ngā hītōria, ngā pūrākau, ngā kaupapa tini makehua o te ao Māori. I pōwhiritia mai a Rāhui Papa e au i runga i tōna mātau ki ngā hītōria o te waka o Tainui me ngā pūrākau Māori.

#### **5.3.2.3 Manihera Forbes**

Nō Ngāti Maniapoto me Waikato a Manihera Forbes. I noho ia hei pia whakaterere mā Jack Thatcher me Nainoa Thompson i roto i ngā tau. Nō ēnei rangi, he tohunga whakaterere, he kaihautū waka hoki tēnei māhuri tōtara Māori. Kua oti i a ia ētehi terenga nui tawhiti te ārahi mā te taiao i runga i te waka o Te Aurere me te waka o Haunui.

#### **5.3.2.4 Hēmi Eruera**

Nō Ngāpuhi a Hēmi Eruera. I noho ia hei pia whakaterere mā Jack Thatcher rāua ko Piripi Evans. He pērā tahi i a Manihera Forbes, kua puta tōna ihu hei tohunga whakaterere i roto i te rangi nei. I oti i a ia ana terenga hei tohunga whakaterere i runga i te waka o Te Aurere me te waka o Ngāhiraka Mai Tawhiti. I tua atu, i tōna ohinga, i whakangungua a Hēmi ki te tūmatakuru o te whare wānanga o tōna rohe. Katoa o ōna mātauranga Māori, he mea whāngai ki a ia i roto o taua whare wānanga. Mō ētehi tau huhua tonu, ko Eruera te ringa matau o te kaumātua, Hekenukumai Busby, nāna ia i ako ki te hanga waka. Ahakoa, he taipakeke noa iho a Eruera, he tohunga tūturu whakaterere waka tēnei hau tupua.

#### **5.3.2.5 Nick Marr**

Nō Ngāti Rangitihi me Te Āti Awa a Nick Marr. Nuku atu i te rua tekau tau a ia e whai ana i ngā mahi waka. Kua noho ia hei pia whakaterere waka i raro i a Clay rāua ko Shorty Bertelmann i te waka o Makali'i. Kua oti i a ia ētehi terenga nui tawhiti, i roto o Poronīhia whānui me Maikoronīhia. He tautōhito a Nick Marr i oroia ki te mihiau o te tīpapa ariki i te mātauranga whakaterere waka o te aotūroa nei.

#### **5.3.2.6 Frank Kawe**

Nō Ngāti Ranginui, Ngāti Kahungunu me Ngāti Maniapoto a Frank Kawe. He kaihautū ia i runga i te waka o Te Matau a Māui me Haunui. I tīmata tana ako i runga i te waka o Te Aurere, engari, ka riro nā te waka o Makali'i a ia i whakangungu, i whakapūkenga.

#### **5.3.2.7 Kiharoa Nuku**

Nō Tauranga moana me Ngāti Awa a Kiharoa Nuku. He kaumoana tēnei i puta i ngā wānanga o Te Aurere i raro i a Jack Thatcher. He kaihautū, he pia whakaterere anō ia i runga i ngā waka o Te Aurere me Ngāhiraka Mai Tawhiti.

#### **5.3.2.8 Raihānia Tipoki**

Nō Ngāti Kahungunu a Raihānia Tipoki. He kaihautū ia i runga i te waka o Te Matau a Māui, he pia whakaterere anō hoki e whakangungua ana ki ngā hua o te wānanga whakaterere. He nui ngā terenga tawhiti kua oti i a Raihānia i roto i ngā tau torotoru kua huri nei, ā, kua tukua e ia tōna tinana hei ringaringa hāpai i ngā kaupapa huahua o Te Matau a Māui i Ahuriri.

#### **5.3.2.9 Tāwhana Chadwick**

Nō Ngāti Kahungunu hoki a Tāwhana Chadwick, he kaihautū anō hoki i runga i te waka o Te Matau a Māui. He pērā tahi i a Raihānia, he nui hoki ngā terenga tawhiti kua oti i a ia i roto i te wā poto. Ko ia tētehi o te whakatupuranga mātātahi o tēnei wā e kaha whai ana i ngā mahi whakaterere i Aotearoa, mā rātou te mātauranga nei e kawe ki tawhiti.

### 5.3.3 Ngā Take Nunui

Tata te toru tekau tau ka huri nei, e kauria anōtia ana e Te Aurere me ngā waka hourua hou ngā makenu terenga o ngā tūpuna. Nā, kua oti ngā mahi whakahaumanu i tōna pungarehutanga. Kua ara ngā waka me ōna kura kauhoe. Nō reira, ko ngā take nunui me ngā wero i aua wā, i te tīmatanga o ngā mahi whakahaumanu i ngā tau waru tekau, tēnā pea, kua whanake he tupu hou i aua wero, he take nunui kē rānei, he whakapātaritari kē rānei mō runga i ngā kaupapa o ēnei rā. Koinei te karihi o tēnei wāhanga, he rapu, he kohura i ngā take nunui e pā ana ki te whakatere waka, ki tā te Māori titiro o ēnei rā, arā, ki tā ngā ahurewa mātakitaki e pou nei rātou i roto i te mātauranga whakatere waka o nāianei reanga.

O ngā urupounamu i whiua ki ngā pūkōrero, kua tōia e au ko ngā take nunui i toari mai i te puna kōrero. Kua whakaritea ēnei kohinga i raro i ngā paemanu e rima. I konā, ka whakarārangi haere i ēnei kohinga take nunui, kua āta tirohia e au. Kua ruirui haeretia hoki ōku whakaaro ake me ngā whakahau e anga atu ai ki ētehi rongoā mō ngā take nunui i puta.

Anei ngā take nunui, whakahirahira e whai ake nei:

1. Te mātauranga Māori onamata e pā ana ki te whakatere waka
2. Te taha wairua me te whakatere waka
3. Te karakia me te whakatere waka
4. Te mana o te reo Māori ki te mātauranga whakatere waka
5. Te āpōpō o te mātauranga whakatere waka

#### 5.3.3.1 Take Nunui Tuatahi: Te Mātauranga Māori Onamata e pā ana ki te Whakatere Waka

He aha tēnei mea te mātauranga Māori onamata e pā ana ki te whakatere waka? Koia nei tētehi o aku pātai nunui ki te kāhui manu tahi. Mehemea rānei, kua hemo noa atu tēnei whakaaro, kua roa rānei e haupapa ana, ka mauri ohoo. I te oreore tonu rānei i waenga pū i te tokoiti. Hei tā Eruera, koia tēnā ko te pātātanga o ngā tūpuna ki te taiao, e tūhono ana i a rātou ki ngā āhuatanga kia kotahi:

Ko ngā mea Māori o te whakatere waka, the traditional Māori navigation actually exists within all the natural sciences that we already know of. Pēnei i te maramataka. Koia tētahi wāhanga o te mahi whakatere waka. Pērā i ngā tai me ngā ngaru. They're all things that our tūpuna knew inside and out because it was part of our life. And it's those that are the keys to navigation. So, if there's a traditional Māori navigation, then it exists within the way we live or the way that our tūpuna lived with nature. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Kei te whai ngā kōrero a Kawe i te ia o ngā whakaaro o Eruera, e mea ana a Kawe, nō te taiao te mātauranga waka onamata:

Traditional navigation is really the observation of the environment. If someone asked Mau, "What makes you such a good navigator?" Papa Mau just said, "I notice things." Basically, he's just saying observations and interpreting hundreds and hundreds of years of passed down knowledge – like a library, relaying your observations through that. And even in modern navigation, anyone that is on the ocean, no one is just sitting looking at the screen, steering and navigating their vessel just by looking at the computer screen or radar screen. You're always outside observing what's going on simultaneously. Modern navigation gives you all those tools that help. (F. Kawe, kōrero ā-waha, Oketopa 19, 2016)

Hei tā Eruera, ko te āhua o te mātauranga Māori onamata e pā ana ki te waka, kei te rite ki ērā o te Moana nui a Kiwa, ā, kei te mau i ngā kōrero tawhito a ōna mātua i te Hokianga:

There was a conceptual mental framework that our tūpuna did use for the likes of mapping. You very rarely saw it take a physical form. But in the Marshall Islands and in Hawai'i they would use the stick charts. We've got those kinds of concepts. You can go back and study Tupaia's map, that mental mapping was going on. I used to listen to my teachers talking about how we've lost the art of navigation, all the kōrero about the stars are gone and we had to start making them up. These are comments that others would make, and I'd be sitting there thinking; "You guys haven't gone back to

Hokianga and talked to any of our kaumātua”, because the kōrero is all still embedded within certain things. If you listen to the poroporoākī from Hokianga it’s all tātai whetū. And the kōrero behind all the whetū actually still exists. But I think for some it’s convenient to say it’s been lost so they can bring their system in over the other. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Hei tāna anō, ko te maramataka Māori tētehi taonga nui e ai ki tā te Māori whakatere waka, he nui te hiranga o te maramataka ki roto i te mātauranga Māori onamata:

The maramataka is so important. I would pinpoint the maramataka, well it’s not uniquely Māori because I acknowledge the entire Pacific as Māori. Because the maramataka itself is again something that is Pacific wide. If you get back to those core things of navigation, they are Pacific Oceanic wide philosophies. So, it goes back to how they interpreted the moon, and the moon calendar (which is relatively the same all over the world – not just in Oceania), but in terms of the navigation and the mahi on the ocean, the maramataka is quite unique to te iwi Māori and the Pacific in general. The taniwha are actually something that, once you get past the kids’ story stuff you begin to understand that the taniwha are natural phenomena that our tūpuna interpreted as taniwha. And you start to understand what those taniwha are and what they mean and I think some of those are quite uniquely Māori. I don’t know if it’s because of the Christianisation of our Pacific Island whānau, but you don’t hear a lot of that kōrero in their stuff. They don’t talk a lot about taniwha and things like that. There are these odd pockets of resistance, that resisted the Christian whakaaro, and have held on to a lot of the kōrero. But I think by and large a lot of that is still yet to be turned over again and brought to light. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Hei tā Thatcher, mehemea tātou ka āta aromatawai i ngā kōrero tuku iho, tērā e puea ngā tohu onamata. Kia tirohia ngā koha ā-kī i mahue i a Kupe, i tōna hokitanga ake ki Hawaiki, ka takoto i a ia ngā whakarereanga kōrero ki ōna uri, matamata huānga e mōhio ai rātou ki ngā ara terenga i Hawaiki ki Aotearoa. Koirā tētehi wāhanga o ngā kōrero tuku iho e kīia nei, he mātauranga waka onamata, e ai ki a Thatcher. Nō

reira, kei roto i ēnei tohutohu tāukiuki e toro ai tō tēnei reanga ki ngā mātauranga waka onamata:

I believe in traditional Māori navigation, because our tūpuna brought their waka here to Aotearoa following instructions left by those old navigators. So, when we piece together some of what those instructions were; they were pretty simplistic in terms of how they were described, we start to piece together what our stories tell us – stories of Māori. So, one of those instructions was by Kupe to his grandson Nukutawhiti. So, in 1992, on Te Aurere, we followed those instructions, which were in that instance, “keep the sun and Venus to the right of your bow, sail in this direction and you will come upon the great fish of Maui”. (J. Thatcher, kōrero ā-waha, Tihema 8, 2016)

Kei te tūhonohono hoki ngā whakaaro o Forbes ki ngā tūpuna whakatere o mua, “In traditional Māori navigation we have people that we refer to in our Māori culture like Kupe - even Māui. Even though he was across the Pacific. And Nukutawhiti, Hoturoa, Rakataura”, (M. Forbes, kōrero ā-waha, Hepetema 19, 2014). Ki te whāia tēnei whakaaro, e mea ana, kāore noa tēnei mātauranga i ngaro, ko ētehi pitopito kōrero i mau. Ka haere tonu ngā kōrero a Thatcher, e whakaū ana i te mātauranga waka Māori onamata, e mea ana ia, ko tā nāiane mahi, he whakakotahi mai i te mātauranga nei kia mau nawenawe:

We sailed from Rarotonga back to New Zealand and followed Kupe’s instructions. Rarotonga is identified as probably the main place where most of the waka left from – which isn’t to say that they all left from there – but in terms of Kupe coming from Raiatea, and sailing down, he would have come down to Rarotonga on that way and then followed that part down. When we talk about mātauranga e pā ana ki te whakatere waka, we look at those things that Māui did; like the pulling up of the fish. Right throughout Polynesia, the pulling up of the fish is relevant in all of those communities where they celebrate Māui as being the discoverer of the island. They say he pulled our island out of the ocean, so for us we transferred that into a way of easily teaching our tamariki by making it a fanciful tale of pulling up the great fish out of the ocean. Whether that’s fanciful or not – I’m just saying.

Then you have the kōrero of Māui slowing the sun. That's ancient knowledge that our ancestors had in terms of those times that were most opportune for them to come down out of the Pacific to Aotearoa. We know they understood the basic movement of the sun. When the sun is at its most useful is at those solstice times. The summer solstice is good just prior to that because the sun is in a more reliable place for navigating by. At the equinox times, he's moving really fast along the horizon, and if your journey takes a fair amount of time, then his movement is such that he's not in the same place at the start as he is at the finish. So, you have to understand all those things around the movement of the sun and when it is best to utilise him to keep a regular directional purpose around how you use the sun. Even the star knowledge that we have. In terms of Māhutonga, they came to understand that Māhutonga when you came down out of the Pacific that he became this thing that rotated right around a single spot in the heavens. They knew how to identify that place because in the Northern Hemisphere you have a star that pretty much rises in that place. Now, 5000 years ago, that might have been slightly different. But over that period of time our ancestors have seen a whole bunch of things in terms of the stars that enables them to retain that knowledge and then save it in song, save it in story, and it's up to us to piece it together. (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016)

Nā reira, hei tā Thatcher, ko aua whetū tonu ērā kei te pae rangi, ko aua kāhui whetū tonu ērā e whakaatu mai ana i ōna tohu ki ngā kaumoana. Kei te tino whakaae au ki tā Thatcher e whakapae ana, kei te taiao te tūturutanga o te mātauranga whakaterewa. Ahakoa huri atu ngā mano tau, kei te pīataata tonu te rangi, kei te mau hoki ētehi o ngā kōrero tuku iho hei whakakotahi i ēnei kapupapa e puta ai te mātauranga Māori onamata. He rite tahi te whakaaro o Chadwick, e mea ana ia, kei te tīramarama tonu ngā whetū i tīramarama ai i ō rātou wā, kei te huri tonu ngā amotai pērā i ō rātou wā:

Traditional Māori navigation can't be too different because you still have to use the stars, where they're rising, where they're setting, still have to use the swells, there'd be a lot of local knowledge and things that you have to learn over time. There's that other whakaaro where they say we'll never be as good as Māui or Kupe or Ruawharo or whoever was the navigator of your



waka a thousand years ago. But I don't agree. I think that if we get to a point where we are reintegrated 100% into nature then we can become that same peoples where we are just as informed by nature as our tūpuna were. It might be a million years in the future, but the potential is still there because they learnt it so why can't we learn it or the generations later. (T. Chadwick, kōrero ā-waha, Noema 2, 2016)

Ko te whakaaro e tākirikiritia nei e Chadwick, ko te pito mata o te mātauranga, kei te whanake i ēnei rangi me te whakaponono, e taea ana te mātauranga tūturu nei te whakaara ake. Ahakoa te māia o tēnei tūmomo whakaaro, uaua ana te kitea o te wā, ka ngahoro katoa i a tātou te hangarau, ka hoki ai ki te ao taketake o ngā mātua. Mā te aha i te whakakitenga ki te pae.

Heoi, ko tētehi taha o te mātauranga nei, kua rerekē rawa ētehi wāhanga o te taiao o ēnei rā, kāore e rite ki te wā o ngā tūpuna. Kei te ahu pērā ngā huatau o Tipoki e whai ake nei:

I think one thing we can't experience now when you go out on a waka voyage is how many whales there would have been before industrialisation, how many birds there were before deforestation. The celestial aspects haven't changed. The swells would hardly have changed. But the birds and the whales which I think are a big part of that navigation map; the fauna of the sea has changed markedly and we won't really be able to comprehend how much those kinds of things helped us navigate. (R. Tipoki, kōrero ā-waha, Noema 2, 2016)

I tua atu i tēnā, ko tā Kawe, hāunga te mau kaha o tēnei mātauranga waka onamata ki ētehi moutere o te Moana nui a Kiwa, hei tāna, ki Aotearoa nei, kei te ako anō ngā iwi i te mātauranga Māori onamata mō runga i te waka:

Traditional Māori navigation is something that we're relearning in the context of what we've learnt in the last 40 years – tying that in with our traditional kōrero, because we haven't had a traditional navigator alive. We've only had to rely on kōrero tuku iho. But the difference is, is that the people who know the kōrero tuku iho, and the modern people now that

actually practice and learn a little bit about traditional navigation, it's being able to marry the two and it gives you a good idea of what traditional navigation would have been like. Because myself, I've been to a place where they practice navigational training like our ancestors would have. And that's Papa Mau's island. And just that one little visit and seeing how they sit around and talk and teach each other everyday knowledge pertaining to navigation (because it's everyday knowledge to them) gave me an insight into how things must've been in ancient times, the time of our tūpuna. Not being an expert but having that one opportunity gives you that greater insight into understanding how our ancestors must have practised traditional navigation. (F. Kawe, kōrero ā-waha, Oketopa 19, 2016)

E rite tahi ana te wairua o ngā kōrero a Nuku i tā Kawe, e mea ana, kua whakawhirinaki te Māori ki ngā tuākana o te moana nui, ka riro mā rātou te iwi Māori e whakaaweawe i tōna mātauranga whakaterere waka:

Te nuinga o ēnei mātauranga tawhito, kua ngaro i a tātou te iwi Māori. I te mōhio tonu ētahi ki ngā whetū ki ngā pūrākau ki ngā āhuatanga o te taiao e hāngai ana ki te whakaterere waka, engari, ko ngā tohunga tātai whetū o mua kua riro atu. Ko ngā mātauranga o ēnei rā nō te Moana nui a Kiwa, nā reira 'āe' he mātauranga Māori tonu, engari, ki ahau nei ko ngā tikanga ā iwi nō Aotearoa ake, kua āhua mimiti. Ko ngā tohunga o ēnei rā nō moutere kē wā rātou mātauranga. Ināianei, kei te whakaara anō i ngā kōrero me ngā tikanga tūturu nō konei, kei te kite i ēnei āhuatanga e puāwai ana i ēnei rā, ākuanei ka eke ki ngā taumata tika. (F. Kawe, kōrero ā-waha, Oketopa 19, 2016)

E ai ki ngā kōrero a Nick Marr, mehemea tātou ka titiro whakamuri ki ngā rā o ngā tūpuna whakaterere waka, he mea whakatupu kē rātou i roto tonu i ō rātou pūkenga e tohunga ai ki ō rātou mātauranga, engari, nō ēnei rangi, kei te whakapakari ake ngā iwi Māori kia ū anō tēnei mātauranga onamata ki a tātou:

During our voyages through the Pacific and all these little pockets of knowledge in places we've been to, talking to people, and then going to Satawal and you see that, and it made you think; "This must have been what our people were like too." Because you think of the traditional times, that's

all they did. And if you were a canoe builder, that's all you did, and most likely you were a sailor, and some of the chosen ones to be navigators. In comparison to our modern lives now, you were able to just do that discipline. I believe we're rebirthing it, and we're finding now with our own experiences and kind of fraternity of people within these circles, we're putting that all back together again, and making it ours again. (N. Marr, kōrero ā-waha, Oketopa 19, 2016)

Nō reira, o ēnei pūtoi whakaaro e hora nei, katoa ngā kōrero mō te pātai, he aha te mātauranga Māori onamata e pā ana ki te whakaterere waka, kei te kotahi te aro, e whanake mai ana tēnei mātauranga i roto i ēnei wā. Kei te kaha toari mai hoki ngā kōrero tuku iho a ngā tūpuna e pupuru ana i ngā tohu tawhito, kua awhitia paitia e aku pūkōrero i uiuia e au. Ahakoa, e mea ana ētehi, i moe te mātauranga nei, tērā ētehi e āki ana, kāore i moe, he mea huna kē, mā te tangata anō e rapu, kei te taiao, kei te maramataka Māori, kei te waiata, kei te pūrākau. E whakaae ana au ki ngā āki a Eruera rāua ko Thatcher. Ahakoa, kāore ngā kōrero katoa i mau ki tētehi wāhi kotahi, ki tētehi tangata kotahi rānei, kei te marara i ngā taonga whānui, pēnei i te pūrākau, i te karakia, i te maramataka, i te tātai whetū, i te mōteatea, i te kōrero tuku iho a te Māori, tirohia a Evans (1998), rātou ko Best (1955), ko Matamua (2017). Me whakarārā te rāngai kaumoana o tēnei rā ki te rangahau i ngā taonga nei, kia whakahokia ai te mātauranga Māori onamata whakaterere waka nei ki te tiakākahi o te rangi.

### **5.3.3.2 Take Nunui Tuarua: Te Taha Wairua me te Whakaterere Waka**

Hāunga ngā mātauranga pūtaiao e kawea ana i roto i te mātauranga whakaterere waka, ko te taha wairua tēnei te rī atu i ngā atiru me ngā titipārera, tērā e pā mai ki runga i te waka i ōna wā. Ahakoa te tika me te hāngai o ngā rangahau a ngā mātanga mātātūhi, me tā David Lewis mō runga i tēnei mātauranga, kāore i kōrero nuitia te taha wairua i ngā pukapuka. Ko te whakaterere waka mā te taiao hei tā Lewis:

Oceanians shared a common system of wayfinding, with regional variations, that could be traced at least as far back as Indonesia. This system was based on non-instrument observations of stars and other heavenly bodies, as well as of the changing wind and sea states, the patterning of the clouds, the flight

of land nesting seabirds and other facets of the marine environment. (i roto o Howe, 2006, p. 156)

Hāunga tēnei whakamahuki pūtaiao, me ērā a ngā mātanga mātātuhi, i horahia i ngā upoko i mua atu, hemahema kau noa te pātaka kōrero mō tēnei taha o ngā mahi whakaterere. Ko te rerekē hoki, inā tirohia ki roto i taua pātaka, he matatea tonu te kitea o te taha wairua i ngā tuinga onamata, pēnei i tā Best (1923):

Herein we see allusions to old and firm beliefs of the Māori – namely, that voyagers of yore were assisted by the gods, by ocean monsters, and by powers of magic import in all their wanderings on far-spread seas. Nothing could shake this belief, and ever the Māori held that, so long as nothing was done to alienate the gods, then a vessel placed under their care could not possibly come to harm. This conviction had a very important effect on the demeanour of our Polynesian deep-sea voyager, for it endowed him with the confidence that was so necessary a quality in such undertakings. (p. 52)

He pērā anō ngā whakapae a Te Rangi Hīroa mō te niwha o te whakaū a te Māori ki te pou wairua hei whirinakitanga mōna i ana mahi whakaterere waka katoa. Huhua noa ngā hinonga wairua i oti i ngā tūpuna o mua, kia tīkina ake ko Rata me tōna waka, i konā te whakatauiratanga o te taha wairua (Hīroa, 1958, p. 30).

Kei te taurite ngā whakaaro o Jack Thatcher, e whakapae ana ia, he mea nui rawa atu te taha wairua i āna mahi whakaterere waka, mā reira ka tūhono ki ngā atua Māori:

I think our spiritual mahi in waka goes back so far that we make ascendants of those iconic peoples that were there, and so far back that they become demi-gods that become gods – Māui being an example of that. But if you go further back, you get to Tāne, and when you get to them, where you're going so far back in time, we have people that whakapapa all the way back to them. So, if you can whakapapa back to a god, they must have whakapapa. We say that they came from the time of Te Pō. All those karakia we have, that go back all the way to that point where Io created everything. The spiritual nature of it all is that we've deified those ones that hold our elemental aspect of who we are. You know, God of the Forest. All of our

waka building comes from Tāne because we utilise the forest for that. (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016)

Mehemea ka whai tonu i te ia o ngā whakaaro o Thatcher, ka puta hoki i a ia ētehi whakaaro mō te waka me te wharenuī hei pūtahitanga taumata wairua mō te Māori. E mea ana ia, he taumata wairua te waka i tāukiuki, he taumata wairua te wharenuī i te rangi nei:

We come down to today and all of our wharenuī was the next level of progress in terms of technology. The waka was probably the highest level of technology, but only because of the navigation school that went with it. When you come down to the whakairo of our whare, and the putting together of the whare, that's a high level of architectural design. So, you have all of those types of things that happen. That's built up over generations and generations of trial and error to a point where the wharenuī became (at one stage) our highest level of technology, and it also is the place where all our spirituality is. So, we remember in our wharenuī all of those aspects of whakapapa, of mātauranga, ngā mea tuku iho. All of that stuff is remembered in our whare these days. So, when we look at that, there is definitely growth. And the whare is a land representation of our waka being a thing that cares for the people. When you get to land, it transfers that care from the waka to the wharenuī, reciprocal of all of our knowledge, all of our spirituality. When you look at that, the wharenuī being another waka carrying our spirituality forward for us and keeping us rooted in our history. (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016)

Kia haumiria te huatau o Thatcher e kī ana, ko te wharenuī te waka ki uta, kua riro māna ngā puiaki o mua e whakauenuku. E whakaae katoa ana au ki tēnei whakapae, i te waikaueretanga o ngā mātauranga waka, kua huri kē ngā tūpuna Māori, he arotahi ki ōna pā. Nā te mea, he iwi moana kē ngā tūpuna Māori, he tāngata horo moana. Ko Tangaroa hoki tētehi atua nui i Poronīhia i mua rā anō. Nō muri iho, nō te tatūnga o ngā tūpuna Māori ki Aotearoa, kāore i roa, ka whakatangata whenuatia ki ōna pā, ka pūwhenuatia ōna tūrangawaewae, koinei te papa tapu o te wairua, kua pūtahi ki ōna wharenuī.

Hei tā Hēmi Eruera, ina kē te hiranga o te taha wairua i a ia e whakaterere ana. E mea ana ia, ka riro mā te taha wairua āna whakatau e whāngai kia tutuki ai tana whai:

There's a lot of things that I'll go by which I consider taha wairua but I may not outwardly express that to our crew, just keeping it quiet so they don't turn around and think you're a nutter. Because if you go to that space sometimes you can look like that. Sometimes people will perceive you like that. There's some that don't – there's some that do get it. And you have to split the difference – I'll put it like that. You can't always be involved in that taha wairua because that doesn't actually get the canoe moving. And what I'm saying there is taha wairua is 90% but the other 10% is hard work. You still have to be pulling ropes and jumping on the steering paddle and all that kind of stuff to actually get the canoe to where you want to go. And those are my own percentages. If the wairua's right, then it'll be right. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Kia tōia mai te kōrero a Frank Kawe, e mea ana, mā te taha wairua e whakakāhahu te ope whakaterere kia kotahi ai i roto i ngā mahi katoa i runga i te waka:

What is of great importance is that the overall wairua of the crew is solid, and the primary purpose of the wairua is to 'whakatau' the crew ensuring they are spiritually and mentally prepared to complete the tasks and the kaupapa on a voyage. (F. Kawe, kōrero ā-waha, Oketopa 19, 2016)

E kitea mai ana, ka nui te whakapau a ēnei kaumoana Māori i ōna whakaaro ki te taha wairua, i te mea hoki, he oranga, he kaha tō roto, tē whakaahuatia ai ki te kupu pūtaiao. Ko taku whakapae, ki te kore tērā taha e eke, kua kore e puea ngā hua e manakotia ana i runga i te waka. E rite ai te whakapae a Kiharoa Nuku e mea ana “Mehemea ka tau te taha wairua o te waka me ngā kaumoana, kia kotahi te whakaaro ki ngā mahi, mēnā kei te pai ā-wairua, ā-tinana hoki, ka ngāwari ake ngā mahi” (K. Nuku, kōrero ā-waha, Ākuhata 21, 2016).

### 5.3.3.2.1 He Tohu Wairua

Ko ngā tohu wairua i ēnei kōrero e whai ake nei, he whakaemiemi i ngā tohu, i ngā whakaaturanga o te taha wairua, nō te taiao tonu e hāngai pū ana ki ngā mahi arataki waka a ngā tohunga whakatere. Kua noho mai ēnei tohu wairua hei whakangātahitanga mā ngā tohunga whakatere (i uiuia e au), me ngā mātakitaki taiao, pēnei me ngā whetū, ngā ngaru, ngā hau.

He nui ngā kōrero taniwha a te Māori, kua tāngia ki ngā pukapuka. Mai anō te whakapono o te Māori ki ngā taniwha, ā, kia kapo ake i ngā taniwha o te waka o Tainui hei whakatauiratanga i tēnei whakapono, ko Mawake-nui-o-rangi te rangatira, ko Pane-iraira te taniwha patu ngaru, ko Ihe rāua ko Mangō-hikuroa ngā mea ārai haere i waho, e waru tekau ngā ika taniwha. I konei, ko tā ngā taniwha, he whakahihiri i te ahu o te waka kia pai ai te rere i te au moana. E ai ki a Jones (2004) “I te putanga mai o ngā taniwha nei, ka tāpapa a Riu-ki-uta i te ihu o te waka, ka karanga, kaua e tomotomo, turaki ki waho; he tama-wahine koe, he tama-tāne au. Nā raro nā koe, nā runga atu au” (p. 33). Nō reira, e kitea mai ana ngā tohutohu a Riu-ki-uta ki ngā taniwha moana nei, nā rātou te waka o Tainui i tautoko kia ū tika ai rātou ki Aotearoa.

Nā, i a au ka kōrero tahi me Hēmi Eruera, ka puta āna kōrero ake mō ngā taniwha i roto i ōna terenga, ehara kau i te mea, he ika anahe, engari, he tohu kē:

When we left Rarotonga, I had written down the names of all these taniwha that we knew at home. Ngā kōrero tuku iho. We had maintained a memory of these taniwha when Ngā Toki Matawhaorua left that area. And you don't understand what those taniwha actually are until you see them as a natural phenomenon and then you know, “Right. That's what that guy is.” For example, one was Te Kanapu-i-te-Rangi which is obviously a lightning. But in the islands – particularly Tahiti, you can get a cloud of lightning that sits in one place and it's not fog lightning, a lot of the times it's just flashing in the cloud, and it can sit there for ages. In my mind that's what I was thinking, Te Kanapu-i-te-Rangi. That's that taniwha there. As an example of another, the taniwha Ārai-te-Uru. He's quite a well-known taniwha. In our kōrero here in the north, ko tētahi tangata, ko Pokopoko tana ingoa. And his job at

this time was to capture all of the taniwha that had kind of been left running around Aotearoa. That's where that the clove hitch come from. For us that's the here taniwha. That's actually the knot he used to lasso and ride the taniwha. That's where that kōrero for that knot comes from. The here taniwha and this fella Pokopoko. Anyway, the kōrero goes, the only taniwha he couldn't capture was Ārai-te-uru. My interpretation of Ārai-te-uru is actually the southern gaia current that runs through the islands from East to west and then it sweeps down around Aotearoa. It goes all the way down the West coast to Antarctica, it goes back East and then comes up the coast of South America. For me, I interpreted that current that goes from the islands down to Aotearoa as that taniwha; Ārai-te-uru. They actually named the current around their coast Ārai-te-uru. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Tērā hoki te kōrero a Frank Kawe e kī nei, he nui ngā tohu o te taiao, he whakaaturanga i ahu mai i te taha wairua, arā, he tohu wairua hei āwhina i te tohunga whakaterere. Engari ia, me āta kekeno te tohunga i aua tohu kia kitea mai ai te hua o ngā homaitanga. E pēnei ana ōna whakaaro hei whakatauirā ake i ēnei tohu:

A kurahaupō or kurahauawatea are tohu which are used in navigation. A kurahaupō is a ring around the sun or moon. It is an indication of moisture in the upper atmosphere that could proceed an incoming storm. On our voyage from Aotearoa to Fakarava in 2011, a perigee coincided with a full moon intensifying a large high that caused stronger than normal winds and seas. A kurahaupō was observed that proceeded a period of rain squalls. (F. Kawe, kōrero ā-waha, Oketopa 19, 2016)

Hei whakaū i te ia o ngā whakaaro o Kawe mō te kurahaupō, he rite tahi ngā whakaaro o Eruera mō taua tohu:

...the other one is the kurahaupō which is the lunar halo. What I've observed with full lunar halos is when you see a full lunar halo around a full moon (or maybe two to three days either side of a full moon) what you'll get within four days of seeing that halo, you'll get about four more days of really, really bad weather. And that one's actually proved accurate. That was



something that I actually monitored in my early days because it was something that really took my interest. Every time I monitored it, within three to four days of seeing it, you would get three to four days of really bad weather. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

E ai ki a Jack Thatcher, he tohu pai hoki ngā tohorā, inā kitea ai he tohorā, e whakaatu mai ana tērā i te tohu o ngā tūpuna (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016). Engari anō ngā aihe. Hei tā Eruera, i ētehi wā, he tohu pai, he tohu kino rānei te kite ake i te kauika aihe. Hei tāna:

I think the final tohu before that big cell hit us was a pod of dolphins coming up right around the canoe as we went into this overcast weather. When that happened, I thought, “Oh no”. Because that’s one tohu that Hector (Busby) has always spoken to us about is that if the dolphins are in a big pod, they are usually running away from bad weather. And it was funny because one of our crew members looked at me and goes, “Oh look, the dolphins. The dolphins are back!” And I said to her, “Well actually that’s not a very good sign at all.” I explained why and she said, “But when we left Auckland from Aotearoa there was a big pod of dolphins surrounding us.” I said, “Yeah, and that’s why you got the crap kicked out of you for the next four days.” There are two tohu like that that I use all the time, that are dead accurate. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Kei te ahu pērā hoki ngā whakapae a Kiharoa Nuku, he tohu āwhā te kite atu i tētehi kauika aihe, e mea ana ia:

I tō mātou hokinga mai i Rarotonga, i kite mātou i ētahi tohu, he kurahaupō, he kāhui aihe e tere ana ki tai, he kapua rerekē me te whakaaro, kei te haere mai tētehi āhuatanga rerekē. Kātahi ka tae mai tētahi āwhā nui rawa, e rima ngā rā te roa o taua āwhā. Ki te kite anō i ēnei tohu, ka huri te waka me te whai atu i ngā aihe. (K. Nuku, kōrero ā-waha, Ākuhata 21, 2016)

He uaua rawa atu te pānui i ngā tohu nei, pēnei i te kite atu i tētehi kauika aihe, ana, ko tētehi pātai i whiua e au ki aku pūkōrero mō ngā tohu nei, ko te pēwhea o te wetewete tika i aua tohu. E ai ki tētehi o rātou, ko te rangirua o te whakaaro,

mehemea ka tukua kia uru mai ki roto i te hinengaro o te tohunga whakatere, he whakatoimaha tēnā. Ko tā Eruera mō tēnei rangirua, me whai kē ia i tōna puku:

So, when those tohu showed their faces, for me, it was just reinforcement that we were on the right track. And with that comes a bit of doubt. The nature of your own mind is doubting what you're doing. I learnt on that trip that you've just got to trust your gut. And on a lot of occasions I've actually swung the other way and I haven't trusted my gut and I've done the wrong thing. So part of the taha wairua on that trip was getting to be confident in my own taha wairua in the sense that if my gut said something, then I should follow it. Because almost every time I didn't follow my gut, things didn't go the way that we wanted them to.

I think what happens for me is that I allow the technical data and the teachings of another world override what my wairua is telling me. So what I'm saying is that I've learnt is trusting my wairua is what I should be going with in the first instance, and then going back and framing that up against the technical data that I've been shown. There was an instance on the leg home from Rarotonga, where I was lying down, it was a nice fine day and I was monitoring the sky. There were these three huge inversion layers in the cloud systems. So basically one layer upon another and they were coming from three different directions. And I looked at our captain and I said, "Can you see that?" He said, "Yip I can see that." And I was thinking to myself at the time that I've never seen three inversion layers coming together like that ever. And you could tell from the wind speeds higher up that there was some – well my gut – what the wairua was telling me was that something really really bad was on the way. But, I was also getting the thumbs up from our captain who was in communication with our support boat, who was in communication with our guiders here in Aotearoa who were monitoring weather systems and that for us, and they were giving me the thumbs up – not telling me what the weather was doing, but they were saying that it was going to be okay. But my gut was telling me that something was terribly wrong. Within two days of seeing that tohu, what we had converge on top of us was these three storm cells coming from those three different directions that I was talking about. One was more or less due South, one

was a little bit South East and the other one was coming from a Westerly direction. Pretty much that was the sign that I had read in the clouds, and low and behold, those three storm systems merged into one huge cell and we landed right smack bang on the outside edge. The winds were reaching up to 600ks an hour at that time. It took about two days to pick up, the heavier stuff probably lasted about another two days, and then another three after that that we hit the rough arse end of it. So that's an example of how those tohu and what my gut told me, as opposed to what other information I'd been receiving cast a bit of doubt onto what my wairua was telling me. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

E whakapono pū ana au ki ngā tohu wairua i runga i te waka. I ōku ake terenga i roto i ngā tau, kua rongu kaha au i te wairua o ngā mātua tūpuna. E maumahara ana au ki tētehi terenga o mātou i runga i te waka o Te Matau a Māui, i Tauranga ki Ahuriri. Tērā mātou e tere ana i waho tawhiti o Wharekahika, i Te Tai Rāwhiti. I taua wā, ka kitea he kura aihe e kau ana. I te kau whakatetonga mā rāwhiti hoki te kura nei, pērā i tō mātou haere e whakamau ana te ihu ki Ahuriri. Nō muri tata mai o tō rātou whakangarotanga ki tai, kātahi mātou ka pukea ki tētehi āwhā. He tohu aua aihe i te whakaeketanga mai o taua āwhā, nā te mea, i te kau whakatetonga te kura hei karo i te karawhiu o taua āwhā. Kua eke tā Eruera i whakapae ai mō tēnei tohu.

### **5.3.3.3 Take Nunui Tuatoru: Te Karakia me te Whakatere Waka**

Ko te karakia tētehi take nunui i hua ake ai i roto i ngā whakawhitiwhiti kōrero e pā ana ki te taha wairua. Mā te karakia e ū ai te taha wairua ki runga i te waka, ōna kaumoana me ōna wāhanga katoa. He aha te karakia? Hei aha māku te roanga me te whānuitanga o ngā whakamahuki mō te karakia, engari, e tino whakaae ana au ki tā Papa “Ko te karakia, he mea whakatāutu i a rātou, i ngā atua e kī ake nei, ā, mōhio ana mātou kei konā koe, e whakamihi ana mātou ki a koe” (R. Papa, kōrero ā-waha, Pēpuere 20, 2017). Ahakoa, ko tēwhea atua e karakiatia atu nā e te tangata, ko tāna, he oha ki te mana o taua atua. E rite ai te huatau o Eruera e kī nei:

So, in terms of karakia, I don't necessarily invoke any of the atua directly, but again it's about acknowledging the different mana that are around you,

whether it be Tangaroa, whether it be Tāne, whether it be Tāwhirimātea, you know those atua who are fairly common place in the ocean and the voyaging side of things. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Ka haere tonu ngā kōrero a Eruera, e mea ana ia, ehara kau te karakia i te tonono, i te inoi, i te whakaohoo rānei, engari, he tāmiro, he kōtuitui kia ngātahi ai me taua atua, me aua atua rānei:

To quote Hector (Busby), karakia is to placate the atua....furthermore, for myself it's about that connection as well. For me it's about connecting with those atua, and knowing that you're connected. Not necessarily feeling an element of control, but more or less giving over to them and having faith in that you're being led down the right path. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Ko tētehi wāhanga nui o te karakia, he whakakāhahu i te waka kia tau ai te wairua o ngā atua ki runga i ngā kaumoana me ngā whakaritenga katoa e eke ai te kupu tawhito kī, ka purea te waka kia tapu, kia mau tōna mana, kia noho ngā atua ki te rauhi i te waka me ngā kaumoana. He pērā tahi te huatau o Thatcher mō runga i ōna waka, i a Te Aurere me Ngāhiraka Mai Tawhiti:

We karakia everyday, sometimes they're the type of karakia that nobody hears because you're up on the bow performing a karakia to the winds or the sea, when you know certain things are coming. And sometimes they're those karakia that are performed together. Generally, we do karakia to safeguard our waka, to safeguard our people, to open the way for us to be able to go sailing safely out on the ocean. (J. Thatcher, kōrero ā-waha, Tihema 8, 2016)

Tērā hoki ngā inoi kua noho ngātahi me ngā karakia ki runga i te waka. Hei tā Nuku, ko tōna mōhio mō te karakia, me tāna e mahi rā i ōna terenga, he mea tiki atu i ngā karakia Māori me ngā inoi tahi. Ko te karakia Māori mō runga i te waka, e hoki atu nei ki te wā o Rata (*Tirohia te upoko tuatoru*):

Ētahi karakia nō ēnei rā, nō ngā hāhi hoki o ēnei rā, engari, nō tuawhakarere te mahi karakia Māori mai i ngā wā o Rata i hangaia ai tōna waka. Tae atu ki ngā tohunga ki runga i ngā waka kia pai ai te haere o ngā waka. (K. Nuku, kōrero ā-waka, Ākuhata 21, 2016)

E ai ki a Marr, he mea kapo ngā karakia tawhito e tātou i te rangi nei, nā runga i tētehi āhuatanga nui i pā kau ki ngā kaumoana, ki te waka i uki, ana, ka puta he karakia, ā, kua mau i a tātou, i ēnei reanga kaumoana:

A lot of our karakia tawhito as we know come from moments in time that were so significant that they've been passed down, and that's why we're able to say them today... They were done in the moment and depending on the significance would definitely be passed on. (N. Marr, kōrero ā-waha, Oketopa 19, 2016)

#### **5.3.3.3.1 Ngā Momo Karakia**

He nui ngā karakia waka i kohikohia ai i ngā pukapuka huhua. He momo karakia hoki mō ngā kaupapa huhua o tētehi terenga. Taihoa te kekeno ki ētehi o aua karakia. Katoa aku pūkōrero i uiuia, e whakapono ana rātou, he take nui rawa atu te karakia ki runga i te waka. Ahakoa, he tini tonu ngā karakia poro rākau, tō waka me ērā āhuatanga i mua i te whakarewanga o te waka ki tai kua tāngia ki ngā pukapuka, hei huatakitanga ake, kia tīkina ake tā Eruera e mea nei mō te whakamānūtanga o te waka ki te au moana, tōmua mai i tētehi terenga, ka tīmata tana karakia tuatahi, ko te 'tākina':

We'll start at the launching of the canoe, which is when you're leaving for a trip. Generally, you would say the tākina. What I call a tākina. The tākina is the one that gets you on the move and gets your crew going, just gets the good wairua going on the waka. The other one that's important to know is the rotu moana. Rotu moana is a kind of generic term for a karakia that's used to calm the seas or pick the seas up. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Kua meatia mai e Eruera i konei, ko te ‘tākina’ me te ‘rotu moana’ ētehi o ngā karakia whakahirahira. Ko tētehi atu o āna karakia, ko te ‘*awa moana*’. Hei tāna, “The *awa moana* is the waerea for the ocean. If it’s (the ocean) rough, then you want to use the *awa moana, to calm it down*” (H. Eruera, kōrero ā-waha, Noema 1, 2016). Ko te *ruruku* anō tētehi karakia i whakahuatia ake e Eruera. He karakia tawhito te *ruruku*, *rurukutia*, *rukutia* rānei, ā, ko tētehi o āna kawenga, he waere i ngā āhuatanga ki mua i te aroaro. Ki tā Eruera, tērā tētehi tupuna ko Rukutia tōna ingoa, e ai ki tētehi kōrero i toi taua karakia i a ia:

So, *ruruku* was another karakia I was using quite a bit during a storm. That’s part of the role of the navigator is to know those karakia. The ‘*rurukutia* te kei matapupuni o taku waka’ was to strengthen the canoe. The word *rurukutia* actually comes from a tupuna called Rukutia (known as Lu’utia in Hawai’i), lived in Waipi’o and she was married to Holopona, he was known as Horoponga to us (Māori). The Hawaiians of Hilo actually have a lash that they rig their waka ama with that is called Lu’utia. It’s called after this tupuna Rukutia. And so, for me, when you say a karakia *ruruku*, and you’re trying to affirm and firm up your canoe, it all bears reference to this tupuna and the rigging and all of that. So, *Rurukutia* isn’t just for waka though. In the whare wānanga in Hokianga, when you’ve finished your time there, you are blessed by two karakia; one was a tohi, and the other was a *ruruku*. And the *ruruku* was to fix the knowledge that you had learnt within you. So, that’s what the *ruruku* karakia is for. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Kāti, i konei kua kitea e tātou te hono mai o ngā karakia waka ki ngā kawa o te whare nui, o te whare wānanga e whāia rā te whakaaro o Thatcher inakuanei e mea ana, ko ngā āhuatanga o te waka, i tōia mai ki runga i te whare tupuna (J. Thatcher, kōrero ā-waha, Āperira 26, 2017). Hei tautoko ake i ngā kōrero a Eruera mō te *rukutia*, kia kapohia ake tētehi *rukutia* i tāngia ki te whārangi hei whakatauiratanga ake:

Rukutia

Rukutia te waka e haere nei

Rukutia te kei matapupuni

Rukutia i te ihu mata pupuni o Tāne

Rukutia i te kōwhao tapu nui o Tāne  
Rukutia i te mata tapu nui o Tāne  
Rukutia i te rauawa tapu nui o Tāne  
O te waka e haere nei  
Tūmatakōkiritia  
Rei kura, rei ora  
Rei ora te māhaki-e  
Ka turaturua, ka poupoua  
Ki tawhito o te rangi  
E manawa mai ao-e  
Hoatu waka ki uta. (Evans, 1997, p. 30)

Ka whakawhānuitia atu e Thatcher āna kōrero mō ngā momo karakia, ā, e mea ana ia “We have karakia to calm the winds, we have karakia to calm the seas, we have ‘pure’ when we build our canoes, karakia to make our waka strong, and karakia for our food before we eat” (J. Thatcher, kōrero ā-waha, Āperira 26, 2017). E mārama pū ana te kitea o te hiranga o te karakia ki runga i te waka. Ahakoa pēwhea, he karakia mō ngā tini āhuatanga katoa e pā ana ki te waka me te taiao.

#### **5.3.3.3.2 Ngā Hua o te Karakia**

Ko tētehi pātai ki aku pūkōrero, he aha ngā hua i puta i ngā karakia, i a rātou e tere ana? Ko te katoa e mea ana, kāore he hua i tua atu i te oranga ngākau me te oranga tinana o te tangata ki runga i te whenua. Hei tā Eruera, “I’d give it 100% success rate because we’re still alive, and that’s what it comes down to. If you’re still alive then your karakia was effective” (H. Eruera, kōrero ā-waha, Noema 1, 2016). Ki tāku titiro, he tika tā Eruera, a ia e kī nei, ko te hua o te karakia, kāore tētehi i pahē, kāore tētehi i mate i te moana. He pērā tahi te huatau o Thatcher, ko te eke i ngā whakamātautau nunui o te moana, kei konā e tohu ana i ngā hua o te karakia:

...to the efficacy of our karakia, we've lost no one, we're still here, we've been through some hard times but our waka and our people have come through. We have a very strong standing in terms of how we've been able to maintain ourselves in the face of some adversity. So I think we've done well but that karakia has helped us through every one of those tests that our

waka have been through - and we've been through a lot - especially in the Southern ocean. Sometimes you get a blow that everybody thinks is really bad in the tropics, but the reality is they're not as bad as people seem to think. But when they come down into the Southern ocean and get their ass kicked, then they really learn what it's like to be in something nasty. So it's all relative. (J. Thatcher, kōrero ā-waha, Āperira 26, 2017)

Mehemea, kei te ine tētehi i te hua o ngā karakia i runga i te waka, e kore e tahuri atu i te whakahau, kei te ora katoa ngā kaumoana o ngā waka hourua o Aotearoa, nā reira, kua eke ngā karakia i karakiatia ai ki ngā atua. Kāore i kō atu, kāore i kō mai!

#### 5.3.3.3 He Kohinga Karakia

Kāore e ārikarika ngā karakia waka, karakia moana e mau nei i ngā waka tūpuna i whakawhiti mai i Hawaiki ki Aotearoa i neherā. Kua kohia ētehi o aua karakia i raro nei hei whakatauiria i te momo karakia. Koinei hoki ētehi karakia e tākina ai e mātou, i a mātou ka takatū ki tai, ka whakatere rānei.

E ai ki a Best, he karakia tēnei mō te rākau i hinga ai i a Rata i tākina i mua i te whakairotanga hei waka. Koinei te momo tauira karakia e tākina, mehemea kua takatū ngā tāngata ki te poro i te rākau. Ka rite hoki tēnei karakia hei huataki i ngā mahi i mua i te tīmatanga o ngā mahi hanga waka hou.

Whiwhia, whiwhia  
Tau atu ki nga tupaki, ki nga tihi  
O Hine-moana, o Tuanuku  
He aro, he aro tipua, he aro atua  
Tenei he uhenga a Nuku, he uhenga a Rangi  
Ki tenei pia, ki tenei taura  
He aro tipua no runga no te toi huarewa  
No runga no te toi matua  
No te toi atua ki tenei pia  
He pia tipua, he pia atua no nga rangi tatara  
Ki te pu, ki te weu, ki te akaaka rangi .... e ... i.



Tenei au he uriuri, he pia no nga rangi tatara  
 Ki take rangi, e Io...e...i  
 Tau tika, tau tika aro ki to pia  
 He pia tipua, he pia atua nou, e Io...e...i  
 Tenei au kei te uruuru tapu, kei te uruuru rangi  
 Kei te uruuru i te wao tu a Tane  
 Ki te pungakengakenga o tau tika, o tau aro  
 O tau mai ki tenei tama nau, e Ruatau ... e ... i  
 Hapai ake nei au i taku toki  
 Ko te Haemata o te rangi.  
 Hapai ake nei au i taku toki  
 Ko Te Rakuraku a Tawhaki  
 Hapai ake nei au i taku toki  
 Ko Pukupuku te rangi  
 Hapai ake nei au i taku toki  
 Ko Manu-tawhio-rangi  
 He toki tipua riki, he toki tipua rangi  
 He toki tipua no nga atua  
 Ka whakapirihia ki a koe, e Tane-tuturi!  
 E Tane-turere! E Tane-whirikaha!  
 E Tane-torokaha! E Tane-puhau rangi!  
 E Tane te wao tu e!  
 Tenei ka tau, ka tau ki raro ki tenei tipua  
 Ki tenei tawhito, ki tenei pia uriuri nou  
 E Tane-matua ... e ... i. (Best, 2005, p. 80)

Ko te karakia e whai ake nei, i whai i te tauira karakia a Rata i runga nei, he mea  
 taki e Whakatau-pōtiki i te wā i tuaina te rākau hei whakairo i te waka o Tainui. He  
 pērā i tō runga ake, mō mua i te poronga rākau, mō mua rānei i te hikitanga o ngā  
 mahi hanga waka hou.

Nō whea te waka?  
 Nō uta te waka,  
 Nō te nehenehe nui.  
 I kimihia, i hāhautia.

Koia rā ka kitea  
 E ngā Ruānuku o te whenua.  
 Ka riri hoki au  
 Ki a Tāne-i-te-wao.  
 E ngau taku toki,  
 E ngau ki te tumu!  
 E ngau taku toki  
 E ngau ki te uru!  
 Uru atu taku toki,  
 E ngau i te rā!  
 Kei te kotikoti au  
 I ngā uaua o Papatūānuku,  
 I ngā tāero o Tainui,  
 I ngā taurōrī o Hinekura,  
 Ka riro i te whānako.  
 Kia whakatupetia!  
 Takoto ana i te whakatapairu ariki  
 Ki Ōtūtaia  
 Ka whatiwhati ana iwi  
 Hara mai te toki!  
 Haumi e-e, hui e-e  
 Tāiki e. (Kelly, 2002, p. 36)

I kōrerotia e Hēmi Eruera mō te karakia ‘Te awa moana’, ‘te waerea’ rānei. Koia tēnei tētehi tauira. Ka tākina tēnei momo karakia kia mārire ai te moana i te kōrawarawa.

Ka hura tangata uta  
 Te tiaki atu ki tangata tai  
 Ka hura tangata tai  
 Te tiaki atu ki tangata uta  
 Pera hoki ra te korepe nui, te korepe roa  
 Te wahi awa, te totoe awa  
 Whakamoe ko Tu, ko Rongo  
 Te tama i a ia te awa me ko wai

Kauraka tama e purutia  
Tukua atu tama kia puta i waho i te tawhangawhanga  
He putanga ariki no Rongo  
Ki te ata tauira maiea  
Ki taketake nui o Kahukura  
He moana i rokia. (Best, 2005, p. 220)

Ko te waerea nō runga i te waka o Tainui, i paku rerekē ki tā Best e whakatauiria mai nei:

Ika! Waerea te one tapu  
Ka hura tangata a uta  
Me tūraki atu ki tangata a tai  
Ka hura tangata a tai  
Me tūraki atu ki tangata a uta  
Pērā hoki rā te korepe nui  
Te korepe roa  
Te wāhi awa  
Te totoe awa  
Whakamau tama i te ara  
Whakamau tama i te ara  
Ko Tū, ko Rongo  
Tama i āraia te ara  
Kauraka tama e ūhia  
Tukua atu tama kia puta  
I waho ki te tāwhangawhanga  
He putanga ariki nō Rongo  
Ki te ata tauira mai e  
Mai ea, mai ea te tupua  
Mai ea, mai ea te tawhito  
I hara mai rā koe i whea  
I hara mai rā koe i te whakaoti nuku  
I te whakaoti rangi  
Ko tō manawa, e-e ko taku manawa  
E-e Tāne ka irihia

Whāno, whāno!

Hara mai te toki!

Haumi e-e, hui e-e!

Tāiki e-e. (Jones, 1995, pp. 31, 33)

Hāunga ōna rerekētanga riha nei i tō te awa moana, kotahi tonu te wairua o te waerea, he whakawātea, he waere i ngā ara terenga kei mua i te aroaro kia tau ai te marino i ngā taero a Kupe.

Ko te tapuae te karakia i tākina ake hei wewete i te ngaru pukepuke i te mānutanga o te waka, puta atu ki moana nui, ā, ko te kaupapa nui, he whakahohoro i te tere o te waka. Kei ngā kōrero mō Aotea waka, i te hekenga mai i Hawaiki nui, rokohina noatia e rātou he autuke me te karawhiu a Tangaroa i tāna mahi. Ka tākina he tapuae e tō rātou ihorei hei whakatau i ngā kōrawarawa, ā, te meatanga ake, mahue iho ana he marino tokitoki, hohoro atu ana a Aotea i te kare tai me te tere o te haere. Nei rā taua tapuae:

Huaina te tapuae o taku waka nei,  
Tūhikitia, tūhāpainga, tūtorotorohia atu  
Taku tapuae nei,  
Kia tū, kia keu,  
Keuria e wai?  
I keuria e manu  
E manu te hukihuki,  
E manu te hokahoka,  
Hoka taku rangi mamao e Tāne,  
Tarawa moana e tū mai rā,  
Mai awhitia, kia piri mai,  
Kia tata mai koe ki a au,  
Pae whenua koe e tū mai i uta,  
Mai awhitia,  
Kia piri mai,  
Kia tata mai koe ki a au

Ko te karakia e whai ake nei, he karakia whakahohoro. E kitea atu nei ngā ingoa o ngā hoe o te waka, ko Hauhau-te-rangi, ko Manini-tua, ko Manini-aro:

Taku hoe tapu nei, ko Hauhau-te-rangi!  
Whāia Te Arawa, me kore e rokohina!  
Me kore e rokohina,  
Ka riro ia i te tārewa-putuputu.  
Whakapoi ake te kakau o te hoe,  
Ko Manini-tua, ko Manini-aro!  
Ka tangi te kura, ka tangi wawana!  
Ka tangi te kura, ka tangi wiwini.  
E Riki, e Raka, nau mai!  
Te haria, te kawea a Tāne ki uta  
Whāno, whāno!  
Hara mai te toki!  
Haumi e-e, hui e-e!  
Tāiki e-e. (Jones, 1995, p. 35)

He karakia hau ēnei e whai ake nei, e whakahuahuatia nei ngā hau huhua:

He hau raro  
Hau nui, hau roa, hau titipārerarera  
Kotia mai Hauturu kia kau i te wai.

He hau tonga  
Hau nui, hau roa, hau pūkerikeri  
Kotia mai Kohukohu-nui  
Kotia mai kia kau i te wai.

He hau marangai  
Hau nui, hau roa,  
Kotia mai Taranga kia kau i te wai  
Moī, moī, kia kau i te wai.

He hau uru  
Hau nui, hau roa, hau pūkerikeri  
Kotia mai i Rangitoto kia kau i te wai

He karakia āki hau anō:

Hau nui, hau roa,  
Hau wāwāhi waka  
Hau pupuhi pūpūtara ki uta  
Hau titipārera, tipitipia mai  
A runga o Whakaari ki te wai  
Haehaea mai ngā kākahu o tō tupuna e-e

Mehemea, kua whakatau i te riri o te hau, kua tīkina te rotu hei whakamārire i tērā āhua:

Hika atu rā taku ahi  
Ki te hau e riri mai nei  
E rotu mate, rotu mate āio hē  
Tāwaha ana rā  
Te hau e riri mai nei  
E rotu mate, rotu mate, āio hē  
He marangai te hau  
E riri mai nei  
Haere i tua, haere i a moana nui  
Haere i a moana roa  
Haere i a moana te tākiritia  
Ki te whai ao, ki te ao mārama. (Evans, 1997, p. 30)

I whakatakotohia tēnei kohinga karakia Māori hei whakatauiria i te momo o ngā karakia ka tākina ai e ngā kaumoana i ngā terenga o ēnei rā. Ahakoa, he karakia tawhito ēnei, kei te kitea mai, kei te rāngona anō hoki ko ngā karakia hou e titoa nei e ētehi o ngā mātanga e taunga ana ki tērā mahi. Kei whea mai!

### **5.3.3.4 Take Nunui Tuawhā: Te Mana o te Reo Māori ki te Mātauranga Whakaterere Waka**

Ko te reo Māori anō tētehi take nunui i kōmanawa ake i ngā uiui me aku pūkōrero. Mehemea e whai wāhi ana te taha wairua me ngā karakia i te mātauranga whakaterere waka, e kore te reo Māori e mahue ki muri. I neherā, ko te reo Māori te waka hei kawē i ngā taonga kia ranea ai taua taha. Ko te murimuri aroha o te ngākau taurere, nō te waikaueretanga iho o te mātauranga whakaterere waka i ngā tau, ko tōna reo kawē anō tērā i memeha ngātahi. I te rangi nei, kua oho whitirere anō te mātauranga whakaterere waka, engari, ko tōna reo kawē i a ia, ko te reo Pākehā. Ngā āhuatanga i pērātia ai, kua oti te whakatakoto ake i te wāhanga whakaaraa waka i tēnei upoko. Nō reira, ko te ia o ngā urupounamu i whiua ki aku pūkōrero, he kimi i ngā whakautu e hāngai ana ki te mana o te reo Māori ki te mātauranga whakaterere waka o nāianei.

#### **5.3.3.4.1 Tuakiri**

Kia kī ake au, he mea nui te reo Māori i runga i te waka hourua. He mana tōna. Ko tōna karakia tērā. Ko tōna reo mihi tērā. Ko tōna reo waiata tērā. Ko tōna āheī ki te tuitui i ngā kaumoana ki ngā tūpuna Māori. E ai ki a Chadwick, mā roto tonu i te reo e tūhono ai ki ngā tūpuna, ki ngā pūtake o te iwi Māori:

Through te reo Māori is that connection. If we're talking about connecting back to our whakapapa, back to our tūpuna, back to Hawaiki, the reo is what carries our whakaaro, our culture. The knowledge that's held in the language that we can't translate well into English, and that's why Hawaiki will never be an English word. In terms of value, in a way to recapture that knowledge again in te reo is adding to our kete and to the connection between us, our environment, our atua and our tūpuna. (T. Chadwick, kōrero ā-waha, Noema 2, 2016)

E mārāma ariari ana te wairua o ā Chadwick whakapae i te hiranga o te reo Māori i roto i te mātauranga whakaterere waka. Hei tāna anō, mehemea, kāore te reo Māori e noho mātāmua ana me te mātauranga, me pēwhea te mātauranga nei e hoki ki tōna kōtihihihi:

If we are trying to do the stuff that reconnects ourselves to our tūpuna, then part of that is our reo. If you can't speak Māori in our most sacred part of navigating the waka, then how can we fully revive the waka as a symbol for our culture without having the reo. Like the marae, where we can do all our mahi at the marae in te reo Māori, we should be able to do the same with waka. (T. Chadwick, kōrero ā-waha, Noema 2, 2016)

Kei te tūhono ngā kōrero a Chadwick ki te whakaaro mō te 'tuakiri' e whakaarotia ake nei e Marr. I te mea hoki, mā te whakakotahi atu me te taiao, ngā atua me ngā tūpuna, ko te whakapakari tēnā i te tuakiri o te tangata. He pērā tahi te huatau o Marr mō te reo Māori:

The reo has a strong role in navigation because that's another piece of the puzzle for bringing our art back and being normal again. You know, it's here. Now it's our job to verse in the reo while teaching and learning these things. Our reo is our identity and in a practical sense, to be able to articulate the art of navigation in our language to me is better than speaking in English. I think articulating it in our reo gives it that spiritual connection; it's that root to the way we think and do things. (N. Marr, kōrero ā-waha, Oketopa 19, 2016)

E tohu mai ana ngā kōrero i runga ake nei, he wairua tō te reo e hono ai ngā kaumoana ki te rāngai o te rangi, ehara i te mea, he reo kawē mātauranga noa iho. Hāunga tēnei whakaaro rangatira, hei tā Kawē, he mana tō te reo i tēnei mātauranga, engari, he nui tonu ngā wero kei mua i te aroaro mō ngā kaumoana me te reo Māori:

I think it definitely has a role to play in navigation and practicing teaching. We are already using a lot of te reo for example in te kāpehu whetū (the star compass), making sure we use the Māori names. The star names, that's the preference to learn the star names in te reo, not only in our reo but we've learnt star names in Tahitian reo, in Hawaiian and also Micronesian. And that's just a broader example of tying in the whānau of the Pacific. I think it's definitely valuable to include the reo. To us, who are non – native speakers, it's part of that everyday challenge of trying to incorporate te reo Māori into your everyday lives. Because anytime you use the reo it enriches



mātauranga Māori. It helps cement that knowledge, our wairua. (F. Kawe, kōrero ā-waha, Oketopa 19, 2016)

#### 5.3.3.4.2 He Uauatanga

Kua hutia ake e Kawe tētehi māihi, ko te nuinga o ngā kaumoana o te rangi nei, kāore noa i toitū te reo Māori ki a rātou, he mea ako kē. E rua ngā uauatanga o tērā āhua e kite ake nei au, ko te āhei o te tangata ki te kōrero Māori, ka tahi. Ka rua, ko te ako i te reo o te whakaterere waka. Kia tīkina ake te whakaaro tuarua o ēnei kōrero, arā, ko te ako i te reo o te whakaterere waka. Ko tētehi o ngā āhuatanga mārō, ko te hahu i ngā kupu tawhito, kei whea ērā e tāpapa ana, he waihanga rānei i ētehi kupu hou. He tika tā Tipoki e mea ana, i te memehatanga o tēnei mātauranga i ngā rā o mua, ko te nunumi tahi hoki o tōna reo kawe, engari ia, mā te ūpoko mārō ka rapa te whai:

I think that's probably the one thing that's really tough around reo because even the parts of the canoe, we're not working with canoe that our ancestors would have come down on. We don't have the words for all the things, we are kinda using some generic terms and things like that. So, the vessel from which we are navigating, we don't have the words for all the parts of the canoe and we don't have all the words for the construct or the infrastructure of navigation. And then because our reo's not great it's really hard for us to even explain something or put something across. So, I think with the loss of voyaging, surely we've lost a lot of language around navigation. How do you get that back? There's still lots to be found in mōteatea and things like that. (R. Tipoki, kōrero ā-waha, Noema 2, 2016)

Ahakoia, e rangatira ana te whakaaro o aku pūkōrero ki te mana o te reo, e kitea ana e rātou ngā ripa tauārai e pā ana ki te mātauranga nei. Ko tētehi o ngā uauatanga mō Eruera, i te wā i ākona ia ki te mātauranga whakaterere waka, he mea whoatu kē aua mātauranga mā te reo Pākehā, hei tāna, he uauatanga tēnā:

All of our instructors were not native speakers of te reo Māori. And there was an expectation placed upon them to deliver in te reo Māori. Because much of the system had been based around the Hawaiian system, there was

never a huge call for the mātauranga to be delivered in te reo Māori. At that time, it didn't really have to be. It was all numbers and declinations, right ascensions. We were using a purely Pākēha framework but seen through our lens. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Ko tētehi atu uauatanga mō te reo Māori i tēnei mātauranga, ko te momo o te tangata e kaingākau ana ki te ako i te mātauranga. Nō ngā tōpito katoa o te ao te hunga nei, nō ngā ahurea huhua hoki. E mea ana a Eruera rāua ko Thatcher, e kore e tahuri kē i te tangata hīkaka ki te ako. Nā Thatcher hoki te whakapae, i ōna wā, kāore te hunga kōrero Māori e taunga ana ki te moana, i ōna wā anō, ko te hunga kuare ki te reo, e taunga ana ki te moana. E taunaki ana a Marr i tēnei whakaaro o Thatcher, engari, hei tāna, tērā tonu tōna maniore, me āta tiaki tonu i te mātauranga kei riro ka tūkinongia ai:

...it's finding the ones that take to voyaging and navigation. So, we are really in a place now where it's been, who's interested at first, and who's keen to do this mahi and see what we see and who wants to perpetuate. Because as we all know, being on the ocean is not for everyone. We've all sailed with people who don't need to be here. But I think it's going to that place, to where our next ones will be speaking and doing. We're just still in that place (I find anyway) where you want to share this mahi with anyone that wants to learn, but you also have your reservations about who you might be sharing with because we haven't done all this mahi for someone to do it or use it in the wrong way. There's a sense of protection. I think it is going to go to that place where the reo is fully integrated. We know with Hotu and Jacko – they speak the language when they're teaching, and I think it's going to go to that place eventually, but I just don't know if that's right now. (N. Marr, kōrero ā-waha, Oketopa 19, 2016)

Mō ngā kaumoana reo rua, ko tētehi tauārai e kitea ake nei, ko te pōturi o te whakaaro ki te reo Māori. E mea ana a Tipoki, hei tāna "...i ētehi wā, he tere ake te hou mai o te whakaaro Pākehā ki te hinengaro, hei ngā wā e haukerekerehia ai te waka e Tāwhirimātea, me kakama te whakaaro kia mārama ai ki ō kaumoana, me aha e rātou hei whakatika ake" (R. Tipoki, kōrero ā-waha, Noema 2, 2016). Hei tā Chadwick, hei aua wā uaua i runga moana, he māmā kē te waihape ki te reo matua

i ū ai ki tōna ārero i ākona ai ki a ia i tana tīmata ki te whai i tēnei mātauranga, ā, he uaua ki te turaki i tērā āhua:

...it's in those moments where it's high stress and you go back to your default setting. And the default setting is how you learnt which is all the commands in Pākehā, or most of the commands in English. And by the time you're back into the groove of speaking te reo you've already done half the wānanga in Pākehā. (T. Chadwick, kōrero ā-waha, Noema 2, 2016)

Nō reira, arā kē ngā uauatanga kei mua i te reo Māori me te hunga kōrero Māori i roto i tēnei mātauranga. Otirā, katoa rātou, aku pūkōrero e matapae ana, he wā kei te awe māpara e reo Māori ai te mātauranga nei, tēnā, kia riariakina ngā rongoā ki ēnei tauārai.

Hei whakakapi i ēnei pitopito kōrero mō runga i ngā uauatanga, hāunga ngā whakamātautau e pā ana ki te mana o te reo ki tēnei mātauranga, ko tētehi toimahatanga e whakapā kau nei ki a Thatcher i tōna tū hei tohunga whakatere, ko te waha i ngā here e tau nei ki runga ki te tohunga whakatere, māna te iwi e paerata kia tatū ai ki tētehi oranga. Ahakoa, e roa nei tana waha i aua here, e mārāma pū ana ki a ia ngā toimahatanga o te paerata i te mātauranga whakatere waka. Anei tāna e whakapuaki nei i tēnā āhua:

It's like when people ask me "How do we get into doing this stuff?" And I say "Well, when you ask the question, all I'm going to say is turn up." Because the reality of doing this mahi is that people ask but don't turn up. Not only that, but when you turn up, turn up prepared to learn. You get those that do come and they start learning. Some stay, some don't. Pretty generally I'd say navigation is not for everyone. There's this fairytale like āhua around navigation where everybody thinks "Wow. This is awesome. I'd love to do that." What they don't understand is the hardship that goes with that. The loneliness that goes through that. The needing to be that person that other people look to for confidence in bad times. That's a taumaha that a lot of people won't and can't shoulder. Unless you're going to take that on...well, you get a lot of people who can navigate, but being able to navigate isn't being a tohunga of a tere waka. It's being there all the time. It's being there

to continue on the work. It's being there to champion the things that we need to champion. It's being there for your crew. It's being there for your waka. Yes, it's a hard thing and it can ravage your home life if you let it. (J. Thatcher, kōrero ā-waha, Āperira 26, 2017)

#### 5.3.3.4.3 He Rongoā

Tētehi waimarie nui i roto i tēnei rā, kua whanake haere mai he reanga kaumoana, taunga ki te reo me ōna tikanga e riro ai mā rātou tēnei mātauranga e pīkau mā te reo rangatira. Ko Hēmi Eruera, ko Kiharoa Nuku, ko Mahara Nicholas ngā tauira o tēnei whakapae āku. Ko Hekenukumai Busby, Jack Thatcher, ko Hoturoa Barclay-Kerr ētehi pou kapua e amokura ana i te reo Māori me tēnei mātauranga. Ahakoa, i ākona a Thatcher i tōna wā mā te reo Pākehā, e whakamaua atu ana e ia te pae kai ao e mana ai te reo Māori ki tēnei mātauranga. Hei tāna:

Te Reo Māori obviously plays a big part in all that we do on the waka. What we're doing presently is transferring all of that conventional knowledge that we have. When we learnt, we learnt Sirius, we learnt Canopus, because we didn't know the names of the stars. Through research we've managed to put together star lists of Māori names for all the big stars, the greatest stars anyway (obviously, there's millions of them we're not going to name them all) but we are going to name the greater patterns, the greater stars and those stars that help us. So, I think the role of te reo Māori today is to transfer that translation into kōrero that will grow our knowledge so that when we pass it on to our mokopuna, they're learning that in their language – not in English. So, the role of te reo Māori today is to create – I don't mean just translate literally – I mean that you learn through the experience of those people that are leading the waka kaupapa these days, you learn from that and you put together a whole new kete of knowledge on those aspects of navigational knowledge. Therefore, rebuilding that part of the kete that was lost. At some stage in the future, all of our waka will have skippers that are matatau ki te reo. (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016)

Ko te kiko o tā Thatcher, he reanga kaumoana kei te tupu mai, me āta noho rātou ki te taha o ngā ahurewa, ki konā ako ai i te mātotoru o te mātauranga, kātahi ka

whakawairuatia taua kete mātauranga ki te whakaaro Māori, ki te reo Māori hoki. Te mutunga kē mai o te whakaaro rangatira ko tērā. Nā te mea, ko ngā haumāuiui o te rāngai mātauranga Māori i te Kōhanga reo, i te Kura piki atu ki ngā tini Wānanga, ko rātou tēnei ngā ākonga o ērā wāhi ako, kei te whakakīkī i ngā mokotawhā piki tūranga i tēnei mātauranga. Hei tā Thatcher anō:

...in my perspective if we want Te Reo Māori to be the way that we're going to retain this knowledge (which it should be) then we need those ones that have the reo to step up and sit alongside those ones that don't have it but have the knowledge, to create those karakia, to create the mātauranga. (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016)

Me mahi ngātahi ngā tohunga reo Māori, ngā tohunga tātai whetū me ngā tohunga whakaterere waka, hei tēnā pūtahitanga ka noho ki te whakatakoto i tētehi mahere reo Māori me tēnei mātauranga. Ki konā hahua ai ngā kupu me ngā kōrero o te waka, o te rangi, o te taiao tonu, kei ngā kōrero tuku iho, waiata me ērā taonga, ngā tauparapara me ngā karakia, koia tētehi mōra o te mātauranga whakaterere. Ā, ka whai tahi hoki i tā Thatcher e mea nei, e huri ki te waihanga i ngā hue ngoikore o te mātauranga nei, pēnei me ngā kōrero mō ngā taputapu me ngā āhuatanga hou i runga i ngā waka hourua.

#### **5.3.3.5 Take Nunui Tuarima: Te Āpōpō o te Mātauranga Whakaterere Waka**

I a au e whai nei i tēnei rangahau, e whitu ngā waka hourua Māori i Aotearoa i ēnei rā. Kei Pōneke tētehi, ko Takarangi Smith tōna rangatira. Kei Tauranga a Ngāhiraka Mai Tawhiti, ko Jack Thatcher tōna rangatira. Kei Tauranga anō a Hinemoana, ko Pat Mohi tōna rangatira. Kei Te Tai Tokerau a Te Aurere, ko te kaumātua rā a Hekenukumai Busby tōna rangatira. Kei Ahuriri a Te Matau a Māui, ko Raihānia Tipoki tōna kaihautū. Kei Tāmaki Makaurau a Haunui rāua ko Aotearoa One, ko Hoturoa Barclay-Kerr te rangatira o ērā waka. I tua atu i tēnā, kei te whakaarahia ētehi atu waka hourua ā taihoa ake nei. Nō reira, ki tāku titiro, ka tini ngā waka i Aotearoa nei hei whāngai i te rangatahi e pihi ake nei. Ko te pakirehua i tītaia ki aku pūkōrero, ka pēwheatia te pupuru o te mātauranga nei kia tiu ai ki tua i te awe māpara. Ko te urupare i rite tonu ai te puta ake, ko te whakatū 'wānanga' hei whakapakari ake i ngā rangatahi me ngā tāngata hīkaka ki te ako. Kāore i kō atu,

kāore i kō mai i tērā huarahi e ita ai te pātaka mātauranga whakaterere waka ki tua i te awe māpara.

Kia tirohia e au ētehi o ngā wānanga e whakahaeretia ana puta noa i te motu. Ki te Tai Tokerau, hei tā Eruera, ko te wānanga te huarahi hei tuku, hei ako, hei pupuru hoki i ngā kōrero whakaterere waka i tō rātou wānanga e kīia nei, ko te Wānanga a Kupe Mai Tawhiti:

Well in terms of us in the north, Hector being the guiding light on that one, and Jacko Thatcher and Piripi Evans have been his key supporters in delivering that message of navigation that's obviously been revamped for our generation. The delivery is always set in a wānanga setting. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

Heoi anō, ka ruku hōhonu anō a Eruera, hei tāna, ko te totonu o te remu o te wānanga, ka whakapā kau ki te mahi ngātahi i te marae, kei konā te tūāpapa whakahihi e tānekaha ai te tupu o te kaumoana me te mātauranga waka:

For me it's about the tamariki, it's about the unit that's whānau, it's about hapū and iwi. And I think if the mātauranga waka is going to grow anywhere, it needs to grow within there. Because the leadership kōrero that comes from navigation is actually the same leadership kōrero that you'll hear about in the kitchen at the marae. It's the same you'll hear about as you work your way up to the taumata in the whare. It's the same kōrero. So, if anything, we as navigators should be getting back to our marae more often and helping out there and just reinforcing the values that already exist. (H. Eruera, kōrero ā-waha, Noema 1, 2016)

He tika hoki te kōrero a Eruera, ko te mahi ā-whānau te uara whakahirahira i runga i te waka, ki te kore tērā, he takerehāia motu rikiriki te haere ake. Nā reira, ka rite tāna e mea nei, me whakapakari ake te kotahitanga ki runga i te marae, ā-whānau, ā-hapū, ā-iwi hoki, ko te tuituinga piritata tēnā ki te noho tōpū o te waka. Ko te amorangi hoki tētehi whakaaro rangatira e meatia nei e Eruera. E whakaae katoa ana ki tērā, ko te take, ko roto mai o te mātauranga whakaterere waka, ko te pito mata o te amorangi. Ko tā te waka me ōna mātauranga, he poipoi, he ako i te kaumoana

kia rangatira ai tōna tū ki te ao. I te mea, ina hou mai te tangata ki roto i ngā mahi whakatere waka, ka kākahuria ia ki ngā āhua o te amorangi, ā-kōrero, ā-tinana. E ngata ai tēnei whakaaro i ngā kōrero a Thatcher e mea ana:

You're not just training to be a navigator; you're training to be a leader in your community, you're training to be a person that can maintain, a person that can volunteer. So, it gives those students a greater opportunity, what it actually means to voyage. Not just in the way we voyage, but our ancestors would have had to do things similar. (J. Thatcher, kōrero ā-waha, Āperira 26, 2017)

Kua whakatūngia ngā wānanga huri noa i te motu, ko te nuinga o ēnei wānanga, he whakapuare i ngā huarahi mō te ahungatahi. Ki roto o Tainui waka, ko Hoturoa Barclay-Kerr te paerata kōkiri kaupapa waka i raro i tōna whakamaru o Te Toki Voyaging Trust. He whānau waka tēnei e whakatupu ana i te rangapū taiohi o Aotearoa whānui ki ngā mātauranga o ngā waka huhua o te Māori. Ko tāna, he whakatū wānanga, ki ngā whaitua o Aotearoa nui tonu. Ko Haunui me Aotearoa One ngā waka o Te Toki Voyaging Trust.

Ka hipa tarawhiti te titiro ki Tauranga, ko Pat Mohi mā ērā o Hawaiki Rising Trust e taki ana i te kaupapa waka i runga o Hinemoana. Ko tāna mahi, he kawē i ngā rangatahi ka puta ai i ōna terenga mō ngā rā e toru neke atu rānei i ia marama. E ai ki tā rātou pae tukutuku, ko te whāinga a Hawaiki Rising Trust, he tūhono i ngā rangatahi ki te ahurea Māori me te ahurea Moana nui a Kiwa, ki te taiao, ā, ki a rātou anō hoki (Hawaiki Rising, 2015).

Ko Jack Thatcher hoki tērā ki roto o Tauranga e whakahaere wānanga ana i raro i tōna kura wānanga, ko Te Kura o Ngā Kurī a Tarawhata. Anei e whai ake nei tā Thatcher mō tōna kura:

...we have about 3 months of sailing practice out on the water and we run about 5 or 6 wānanga that are land based during the winter time where we do some practical work maintaining the canoe. So it's a real holistic view around how you put together a team that can not just gather knowledge of navigation, but gather knowledge of how to plan voyages, how to plan the

logistics around a kaupapa like this year when we sailed to the Chatham Islands and teaching them the techniques they need to find the islands, and all of them having a go at navigating for at least a day during that time. So we started in January 2017, went up to Waitangi, sailed down to Te Matatini at Ahuriri, took part in a waka symposium with Te Matau a Māui, then we went to the Chatham Islands and then back to Tauranga. (J. Thatcher, kōrero ā-waha, Āperira 26, 2017)

Kei Ahuriri te waka hourua, Te Matau a Māui, e ai ki te pae tukutuku, ko tāna mahi, ko te “Develop, educate, and promote all aspects of waka voyaging within Aotearoa, Ngāti Kahungunu and the Hawke’s Bay community so that the knowledge is passed on to future generations” (Te Matau a Māui Voyaging Trust, 2014).

Nō reira, koia tēnei ētehi o ngā wānanga huri noa i te motu e amokura ana i te mātauranga whakaterere waka ki tua o te pae rangi. I roto i te wā, i a au e whai ana i te mātauranga whakaterere waka, kua kitea e au te puāwaitanga o ngā kaumoana rangatahi me ngā taipakeke e whakapakaritia ana ki ngā hua o te mātauranga nei. I ōku haere i ngā tau tekau mā whitu kua pahure, e mārama ana te kite i ngā hua o te werawera o ngā reiputa o ēnei mahi, pēnei i te rangapū tohunga nei i a Hoturoa Barclay-Kerr, i a Hekenukumai Busby, i a Stanley Conrad, i a Jack Thatcher. I te mutunga iho, ko te arotahi o ngā tohunga nei, kei runga i ngā taitamariki me te ahungatahi o tēnei rā me ngā rā o āpōpō.

#### **5.4 Whakakapi Upoko**

Hei whakakapi i tēnei upoko, i te wāhanga tuatahi i tirohia e au te whakaaranga mai o ngā waka hourua o Poronīhia i tīmata ai i a Hōkūle’a, tae noa atu ki ngā pahī o ētehi moutere me ngā waka o Aotearoa. Mei kore a Poronīhia i a Hōkūle’a. E kīia ana, ko Hōkūle’a te Māmā waka o ngā waka, huri āwhio i Poronīhia, me te tika o tēnā kōrero.

I muri iho, i topa taku titiro ki ngā pōkai tarapunga o te mātauranga whakaterere waka, pērā i a Mau Piailug, nāna te taonga nei i whakaoho ki ngā ngākau o ētehi o Hawai’i. I whanake a Piailug i tōna moutere rikiriki, ka whati i a ia ōna ake tikanga, kia kauaka e tukua tōna mātauranga ki waho o te whānau, engari ia, ka whāngaihia e ia



ngā iwi rāwaho ki taua mātauranga whakaterere waka o tōna whānau ake. Nā tērā whatinga ōna, kotahi te hua i puta, ko te aranga ake o tēnei mātauranga ki roto o Poronīhia i te tangata kotahi. Kei te tangi te ngākau taurere i te aroha ki a Piailug.

I te wāhanga tuarua o tēnei upoko, i tapakō te titiro ki ngā manu taki o te kāhui kaumoana o Aotearoa me ō rātou waka. Ko ēnei kaumoana Māori te hua i a Mau Piailug me ngā tuākana o Hawai’i, nāna ngā Māori i whakaoho. Ka tāmutu i konā, ka tiu te titiro ki ngā take nunui i puea ake i aku uiui mō runga i te tāhuhu o tēnei rangahau. Ko te mātauranga Māori onamata whakaterere waka tēnā, ko te taha wairua tēnā, ko te karakia tēnā, ko te mana o te reo tēnā, ko te whakawhanake reanga tēnā.

Nā reira, ko ngā tino take ēnei a aku pūkōrero i mārara taiahoaho ki a au. Ko te tino wawata i puta, ka puāwai ngā hua o ēnei take whakahirahira kia pou titia ki te mātauranga whakaterere waka i runga i ngā waka hourua o Aotearoa.

I roto i te upoko whakamutunga e whai ake nei, ka whakatakotohia atu e au ētehi o ōku whakaaro ki ngā take nunui i kōrerotia i ēnei whārangi, me ētehi kupu whakahau whakamutunga e anga atu ai ki ētehi rongoā ki ēnei take amaru i kōmanawa ake i ēnei kitenga rangahau.

**Upoko Tuaono**  
**Tēnei te wī**  
**Tēnei te puna taurori!**

Kua tau, kua tau, kua whakataū. Ngā kupu o te karakia i runga ake nei, he whakatō i te mauri o te whenua hou te tatū ake nei. Kua pae te waka rangahau ki uta, hei konei whakawhenuatia ai ngā puna ki te one papa hei tohu rangatira mō ōna iwi.

**6.1 He Kōrero Whakakapinga**

I whaona te takere o tēnei rangahau i te upoko tuatahi. Inā, he āta titiro ki te mātauranga whakaterere waka, i onamata, i ēnei rangi hoki me te kimi i ngā take whakahirahira, hei tā ngā tohunga whakaterere Māori o nāianeī, e pā ana ki taua mātauranga. Kia ea tēnā titiro, ka aromātaihia aua mātauranga onamata e haupū nei ki ngā rangahau, ā, he kohikohi i ngā whakaaro Māori me ngā ariā Māori o te hunga mārama o ēnei rangi e mātau ana, e whakaara ana hoki i tēnei mātauranga ki roto o nāianeī rangi. Kāti, e rua ngā whāinga matua o tēnei rangahau, tuatahi: he whakamārama i te mātauranga whakaterere waka me ngā mahi whakaterere waka a ngā iwi o Poronīhia tatū mai ki te iwi Māori; tuarua, he kohura i ētehi o ngā take nunui me ngā kaupapa whakahirahira e puta mai ana i mua i te aroaro o te mātauranga whakaterere waka me ōna kaumoana i ēnei rangi, ki tā te Māori titiro. Ko te pānga hoki o aua take nunui ki te whanaketanga o te ahurea Māori.

I tua atu i ērā kōrero i runga nei, i pōkai hoki i a au, i te upoko tuatahi ngā kōrero mō te mātauranga Māori me te rangahau Māori e hāngai pū ana ki te kaupapa o tēnei tuhinga kairangi.

I te upoko tuarua, i wānangahia te toi o te whanaketanga mai o ngā iwi tāngata, nāna ngā motu o Poronīhia i whakakāinga kia rawetutuku, ka utaina te karangatanga ki runga ki a rātou, he iwi Poronīhia. I hahaina ngā whakaaro Māori me ngā whakaaro Tauīwi e pā ana ki te pūtakenga mai o te iwi tāngata ki te ao. I riariakina hoki e au ngā whakapae mō Hawaiki i mau roa ai i ōna iwi kōrero. I muri atu, ka huri rā ki te āta whakatewhatewha i ngā rangahau mō te horanga haeretanga o te iwi tāngata mai i Āwhirika, ki Āhia ki te tonga mā rāwhiti, ā, tau atu rā ki roto i ngā whaitua moana o Poronīhia. I konei, kua āta wānangahia e au ngā whakapae huhua

mō ngā take i horapa haere ai ēnei iwi ki roto o Poronīhia, ka tahi. Ka rua, ka tirohia ngā tohe e pā ana ki tō rātou matatau, ki tō rātou kuare rānei ki te whakatere i tō rātou waka. Ka kitea iho tō rātou tohungatanga me tō rātou āhei ki te āta whakamahere i tō rātou terenga.

I te upoko tuatoru, i hoka ngā kōrero i Poronīhia whānui, tiripou iho ana ki te tatūnga mai o ngā iwi tāngata ki Aotearoa. I tirohia te kōrero tuku iho me te hītōria ā-waha a te Māori, ko ngā pātaka pupuru i te mātauranga o te Māori.

Ko wai ngā waka Māori o mua? I whakautua tēnei pātai mō ngā waka Māori me ōna kōrero e haupū nei ki roto i ngā kōrero tuku iho a te Māori. Ko ngā tauirātanga tuatahi ēnei o ngā pahī i tau mai ki Aotearoa. Mō muri iho, ka whai i ngā kōrero pūtaiao e pā ana ki te wā i tau ai ngā iwi Māori ki Aotearoa.

Hei whakakapi ake, i tirohia te ariā o Percy Smith, nāna te '*Great Fleet*' i waihanga, i te hiku o te rautau tekau mā iwa, ka hora whānui ki ngā whakatupuranga mātinini, tae atu ki ngā tau o ngā 1960. I tirohia ngā take i puta ai i a ia tērā ariā, me ngā whakatau hei urupare i te ariā nei, i whai pakiaka ki te riu o ngā hirikapo o te iwi whānui, Māori mai, Pākehā mai.

I te upoko tuawhā, e rua ngā wāhanga kōrero i whakaraupapahia. Tuatahi, i āta tirohia ngā mātauranga whakatere waka mā te taiao. Ka whakautua e au te pātai nei, he aha aua mātauranga? I te wāhanga tuarua o tēnei upoko, ka arotahi ki te whakatinanatanga o aua mātauranga. Ka tirohia hoki ngā ākinga ngākau i hiahia ai ngā tūpuna ki te rapu whenua hou, ā, tae atu hoki ki ngā terenga whakawhitiwhiti ki te tauhokohoko i waenganui i a rātou. Hei whakakapi i tēnei upoko, i whakamau atu te titiro ki te nenewhatanga o tēnei mātauranga whakatere waka i Aotearoa, tau ki te rua.

I roto i te wāhanga tuarima, kua tirohia e tēnei upoko te takere o tēnei tuhinga kairangi. I te wāhanga tuatahi, i mahuta ngā kōrero mō te hoki aranga mai o te kōmaru ki runga i ngā tipairua o Poronīhia, tatū mai ki Aotearoa. I whakarewaina ake ko te manu taki o ngā pōkai tarapunga, a Mau Piailug, nāna te mātauranga whakatere waka i whakaoho i te haupapatanga kia ara anō ki waenganui i ngā iwi o Poronīhia. Ko te aronga o te wāhanga tuarua o tēnei upoko, he rarawe i te kakau

o te hiwa matua, arā, ko te urupounamu i whakatakotohia ake i te upoko tuatahi o tēnei tuhinga kairangi, he whakaatu i ngā kitenga me ngā take nunui i puea mai i ngā uiui e ranea ai te kaupapa o te tuhinga kairangi nei. Kua horahia e au ētehi kupu whakahau hei wānanga mā te hirikapo Māori e pā ana ki aua take nunui i kōmanawa ake.

Nō te tau 1992 i maranga anō ai te mātauranga whakaterere waka i Aotearoa, i ngā haumāuiui whakaora a Te Aurere. Ahakoa tērā, i roto i ngā tau e rua tekau mā rima ka pahemo atu rā, kua māpuna ngā kitenga a aku manu tahi, kua tae ki te wā, me mau tonu te mātauranga Māori onamata whakaterere waka, me mau nawenawe te taha wairua me ngā karakia Māori, me whakahoki te mana o te reo Māori ki tēnei mātauranga, me whakatupu hoki i ngā piki amokura mō āpōpō, māna tēnei māpihi maurea e tākawe ki tua i te pae kai ao. Nā konā, e kīia ake nei, kua ea tēnei wāhanga.

## **6.2 Ngā Take Nunui**

E hora ake nei ngā take nunui, whakahirahira i whakatakotohia ai:

1. Te mātauranga Māori onamata e pā ana ki te whakaterere waka.
2. Te taha wairua me te whakaterere waka.
3. Te karakia me te whakaterere waka.
4. Te mana o te reo Māori ki te mātauranga whakaterere waka.
5. Te āpōpō o te mātauranga whakaterere waka.

### **6.2.1 Ōku Whakaaro mō ngā take nunui**

#### **1. Te mātauranga Māori onamata e pā ana ki te whakaterere waka**

Hei tāku whakatau, e rima ngā take nunui i puta i aku pūkōrero hei whai māku. Tuatahi, ko te mātauranga Māori onamata whakaterere waka. O ngā iwi taketake katoa o Poronīhia, ki tāku titiro, ko te iwi Māori o te ao hurihuri nei tētehi iwi whai rawa; ā-pūtea, ā-tikanga, ā-mātauranga hoki. Engari, ina whakaritea ai ōna mātauranga whakaterere waka, kāore i te pērā rawa te kaha. He aha i pērā ai?

I whakatakotohia e au ngā whakapae ki tērā pātai i te upoko tuawhā. Ko te mea kē, kua wairuhi rānei te mātauranga Māori onamata whakaterere waka? Kei whea rānei

taua mātauranga, ā, me pēwhea te whakahokia mai kia ū? Ko au e kī ana, kāore anō i wairuhi, i haumate rānei. Ahakoa, kua rauraha whānui ngā pitopito o te mātauranga nei, me kohikohi i aua wāhanga, pēnei i te whakahuihui i ngā rehu ā-Tāne kia kotahi. Kia tīkina ake tā Thatcher whakahau i a au, e mea ana, “I believe in traditional Māori navigation, because our tūpuna brought their waka here to Aotearoa following instructions left by those old navigators” (J. Thatcher, kōrero ā-waha, Tīhema 8, 2016). He pērā tahi ōku whakaaro, e kore e ngohengohe, ū tonu ana. Nā reira, tā tātou he āta rapu i ngā rehu ā-Tāne o te wānanga, ka whakahuihui i ngā kōrero katoa mō ngā āhutanga whānui i runga i te waka e tarea ana te nanao, kia kotahi ai. Tēnā e āta tirohia ngā waiata me ngā karakia, ngā kōrero tuku iho kei konā e takoto ana he kura huna rikiriki. Nā te mea, kāore ngā kōrero nei i āta whakamāramahia atu e ngā tūpuna kia ariari ai tōna kiko, me noho ki te aromātai, ki te arohaehae i aua kōrero nei kia ū ki tōna wairua. Ki tāku titiro, koirā te whāinga hei takahitanga, mehemea, e whakapono ana tātou, ngā kaumoana ki te mātauranga Māori onamata whakaterere waka.

## **2. Te taha wairua me te whakaterere waka**

Kia kapohia e au te take tuarua o aku kitenga, ko te taha wairua tēnā. I aku rangahau, horahia ai e ngā kairangahau Pākehā āna kitenga pūtaiao mō te hangarau, te mātauranga, te aha, te aha i tau ai te Māori i ngā moutere o Poronīhia ki Aotearoa. I te nui o ērā rangahau, kāore kau au i kite i tētehi kairangahau Pākehā kotahi nei, i tētehi ringa tuhi Pākehā kotahi i kōkuhu i a rātou ki roto i ngā kōrero whakaterere waka mō te hōhonutanga o te wairua me ngā whakapono o ngā Māori ki ngā atua, ki te atua kotahi rānei. Kotahi taku whakapae i pērā ai. He kuare nō aua ringa tuhi Pākehā.

Ka pupū ake te aroha o te ngākau ki ngā tūpuna e whakahāweatia nei ō rātou whakapono ki te taha wairua. E tino tautoko ana au i aku pūkōrero, katoa atu rātou e tapatahi ana i te hiranga o te taha wairua mō rātou i runga i te waka. E kīia ana e Eruera, tētehi o ngā tohunga Māori whakaterere waka, i a ia e whakaterere ana, he iwa tekau paihēneti tō te taha wairua, he tekau paihēneti tō te kikokiko (H. Eruera, kōrero ā-waha, Noema 1, 2016). Kei te mārama pū ngā kitenga, hei tā aku manu kōrero, ehara mā te pūtaiao anae e tutuki ai tētehi terenga tawhiti roa, engari ia, ko te taha wairua te kāmaka herenga whakaaro matua kia kotahi ai ki ngā atua, ki te

atua rānei. Tōmuri, ko te whakatutuki i ngā mahi ā-tinana. E kore te taha wairua o ēnei mahi e memeha, i ōku terenga, kei te pātukituki tahi te manawa o ngā kaumoana ki te taha wairua me ōna tohu katoa, ahakoa kino, pai rānei.

### **3. Te karakia me te whakaterere waka**

Ko te karakia te take nunui tuatoru i puea ake i ngā kōrero. E tāmiro ngātahi nei te taha wairua me te karakia i roto i ēnei kōrero, kāore tētehi e mahue i tētehi i runga i te waka. He tikanga tokatū moana ākinga-hau te kawenga o te karakia i roto i te mātauranga whakaterere waka. Ngā āhuatanga katoa e pā ana ki te waka, he whītau tarapī tōna, ko te karakia haere tahi pēnei i te; kokotinga o te rākau hei hanga i te waka, i te whakamānū waka, i te whakatau i te mauri, i te whakamārire, i te hī ika, i te āki hau, i te whakamarino ngaru, ā, me huhua noa atu. He mea nui ki aku manu kōrero kia hāpai i ēnei taonga a kui mā, a koro mā. Me taku tino whakaae, i te mea, ko te karakia waka tētehi wāhanga matua o tō tātou mātauranga Māori onamata whakaterere waka. Kei reira e korerehu mai ana ngā tohu hīnātore whakaterere waka o uki hei wānanga mā te hirikapo, ko ngā kupu tawhito hoki e tūhono ai i tō tēnei rā reanga kaumoana ki ngā wairua o ngā mātua tūpuna o Hawaiki, ō rātou mātauranga, ō rātou pahī, me ō rātou papa uruahu i whakarērea ai e rātou. Waihoki, ko te mea, ko te hono ki ngā atua Māori e karakiatia atu rā hei taupiringa mō ngā kaumoana me te waka.

### **4. Te mana o te reo Māori ki te mātauranga whakaterere waka**

Kia tirohia ināianei te take nunui tuawhā, koia tēnā, ko te mana o te reo Māori ki te mātauranga whakaterere waka. I ēnei rangi, ko te reo Pākehā te waka kawē i ngā mātauranga Māori nei. I roto i te wāhanga tuarua o te upoko tuarima i whakatakotohia ngā take i reo Pākehā ai. Heoi anō, e ai ki aku pūkōrero katoa, e matapaea ana e rātou, he wā tōna e reo Māori anō ai te mātauranga whakaterere waka. Kei ā whea rānei tērā tutuki ai, mā wai rānei e kōkiri te whakahaumanutanga o te reo whakaterere waka? Koinei ngā pātai kei te poti o te ngutu. I kitea i roto i ngā kōrero a ōku pūkōrero, he puna kupu i mimiti mō te mātauranga nei. Koirā tētehi whakapātaritari nunui e haukotia nei i te reo Māori. Ko taku whakahau, ka taea tonutia te whakahoki i te mana o te reo Māori ki tēnei mātauranga. I kī rā au i te upoko tuarima, kia hoki rawa mai te reo whakaterere waka, he nui ngā mahi rangahau

hei whakaoti ake i te tuatahi. Ko te mātāmua o ngā whakaaro, mehemea, taea ana, me mahi tahi ngā tohunga whakatere waka, ngā mātanga reo Māori, me ngā tohunga kōkōurangi Māori ki te taka i ētehi kohinga rangahau. Ki roto i te rangahau nei, ka haupū ko te reo o te waka me ōna toronga katoa. E pēnei ana te rere o ōku whakaaro ki te āhua o tētehi kaupapa rangahau. Inā rā, ka tāpaea kia whā ngā wāhanga o te reo nei;

- a. Ko te reo o te waka – He rangahau i ngā kupu Māori e pā ana ki ngā wāhanga katoa o te waka, ngā tohutohu whakahaere i te waka, tae atu ki ētehi pitopito kōrero mō ngā momo rākau e tika ana hei hanga i te waka.
- b. Ko te reo o te rangi – He whakaemiemi i ngā kupu me ngā tohutohu katoa mō ngā whetū, te rā, te marama, ngā huarere, ngā hau, ngā kapua, ngā manu me ērā kaupapa katoa e hāngai ana ki a Ranginui me ōna uri o te rangi mō runga i te waka.
- c. Ko te reo o te moana – He rapu i ngā kupu me ngā tohu katoa mō ngā amotai, ngā ngaru, ngā porotāwhao, ngā kauika, ngā āhuatanga katoa o te moana e pā nei ki te mātauranga whakatere waka.
- d. Ko te reo o te wairua – He rangahau i ngā tohu taniwha, i ngā tohu nō te taiao, i ngā karakia whakatere waka.

Ki tāku titiro, koinei ngā momo rangahau me whakatinana e anga whakamua ai tātou o te rāngai whakatere waka kia whakahokia ake te mana o te reo Māori ki te mātauranga nei, i kaha tohea e aku pūkōrero, he whatu matahiapo te reo.

I tua atu i ēnei rangahau, ko ngā kaumoana e whakauru ana ki ngā wānanga a Thatcher, kei te tupu haere te tokomaha rangatahi i puta i ngā kōhanga reo, i ngā kura kaupapa/wharekura, wānanga hoki e toitū nei te reo Māori ki ō rātou ārero. Ki tā Thatcher, he wā kei te haere mai, katoa ngā kaumoana o tōna waka, kua matatau tahi ki te reo me ngā mahi whakatere waka.

## **5. Te āpōpō o te mātauranga whakaterere waka**

Ko te take whakamutunga, te tuarima o ngā kaupapa i puta i aku pūkōrero, koia tēnā ko te hiranga o te āpōpō me te mātauranga whakaterere waka. Katoa rātou, aku manu kōrero, e whakaae tahi ana, me whakatupu i te āpōpōtanga ināia tonu nei. He nui ngā waka hourua Māori i Aotearoa i ēnei rangi, ā, kei te tuwhera ngā tatau e taea ai e rātou, te hunga hīkaka te whakamātautau i ngā mahi nei. Hāunga i tēnā, kotahi te whakahau matua i marewa ake, ko te whakatū wānanga, kura rānei hei ako i te hunga hemokai ki tēnei mātauranga. Ko tētehi anō, kei Te Wānanga o Aotearoa ngā akomanga mātauranga waka e whāngai ana i ngā tauira ki ēnei kōrero hāpai kura. Hui katoa ana ngā wānanga mātauranga whakaterere waka, i kōrerotia e au i te upoko tuarima, e taea te kī, kei te pakari haere te tokomaha o ngā kaumoana e whai ana i te mātauranga nei. Otirā, ko ētehi āwangawanga i puta i a Thatcher, ko te pūmau o te kaumoana ki ngā mahi whakaterere waka mō te wā roa, ka tahi. Nā runga i te maha o ngā waka hourua e ara mai ana i Aotearoa, ko te kimi i ngā kaumoana tautōhito, ka rua (J. Thatcher, kōrero ā-waha, Āperira 26, 2017). Te tikanga o ēnei kōrero, kua maha ake ngā waka hourua i Aotearoa i ēnei rā, engari, kāore anō ngā puna kaumoana tautōhito kia tae ki te makurutanga, e ea ai te āwangawanga o Thatcher. Ki tāku whakapae, mā roto i ngā kura me ngā wānanga, pērā i tō Thatcher, i tō Barclay-Kerr, i tō Eruera, ka kī haere te puna tāngata.

Koinei, kua tae ki te pito whakamutunga o ēnei kōrero e pā ana ki ngā take nunui i hua i aku pūkōrero mō te whakaterere waka, ki tā te Māori titiro, me te pānga mai ki te ao Māori. I horahia e au te ngako o aku uiui kia kitea ai te māramatanga o ēnei kōrero i runga ake nei.

### **6.3 Te Paewai o te Rangi**

Ko te kaupapa matua o tēnei rangahau, he kohura i ētehi take nunui e pā ana ki te whakaterere waka, ki tā te Māori titiro o ēnei rangi; me te pānga mai o aua take ki te whanaketanga o te ahurea Māori. Tūturu, i kitea e au ētehi take whakahirahira e whakaarotia nei e te kāhui manu tahi i whārikitia ake rā. Heoi anō, me hārō tāku ake titiro ki te rangi mātāhauariki hei tohu i ōku wawata i ngā tau te haere ake nei.



He mea nui te reo Māori ki te mātauranga whakaterere waka i ēnei rā. He mana nui tō te reo. He tūranga nui tō te reo. O ngā take nunui i puea ake ai i aku pūkōrero, mōku ake, koia pū te whakamaunga kaupapa i hemo ai ōku whakaaro. Kei pōhēhētia, kāore au i te taunaki i ērā atu take nunui i aku kitenga o te tuhinga kairangi nei. Ko te mea kē mōku, mā te reo Māori te taha wairua e hono, mā te reo Māori te karakia Māori e kawē, mā te reo Māori a Ngāi Āpōpō e whāngai, otirā, mā te reo Māori te mātauranga Māori onamata whakaterere waka e whakaahua. He tau kua pahemo, he pā harakeke kua tupu, he waka hourua kua tere, he rā kua nenewha. He rā hou e mahuta i te pae ki runga i tō tātou reo Māori ki te mātauranga whakaterere waka. Ahakoa, kāore aku pūkōrero i āta mōhio, kei ā whea te mana o te reo whakahokia ai ki te tiakākahi o te rangi, ko au e kī ana, ināianei.

#### **6.4 He Kupu Whakahau**

E whai ake nei ētehi kupu whakahau āku e anga atu ai te titiro ki te rongoā hei whiriwhiri mā te rāngai whakaterere waka, ma ngā mātanga reo, mā ngā tohunga kōkōrangi me ngā kairangahau e whakaaro nui nei ki te mana o te reo Māori.

- Mā tētehi o mātou o te rāngai whakaterere waka e karanga hui kia whakawhāiti ai ētehi tāngata o ngā rāngai whakaterere waka, reo, kōkōrangi, ki te wānanga i tēnei take. I āku uiui ki ngā manu kōrero i tēnei rangahau, i kaha te rongo atu i tō rātou kaikā ki te reo Māori. Kāore hoki e kore, ka hīkaka rātou ki te tauapo mai i tēnei whakaaro.
- Ka whakatūria he ohu whakatinana, māna e ārahi ngā mahi.
- Me rapu he pūtea rangahau hei tia i te manu ki te raukura.
- Me pōwhiri mai i ētehi tauira paerua e manako ana ki te whakauru mai. Ko te whāinga, mā rātou tētehi/ētehi wāhanga o te kaupapa e rangahau.
- Me tīmata te ohu ināianei ki te kohikohi me te rangahau i ngā kōrero katoa e hāngai ana ki te kaupapa.
- Me tuku haere i ngā hua ki ngā wānanga whakaterere waka. Me tae ā-tinana atu ki te kauwhau, me tuku ā-rorohiko atu.

- Me titiro i tētehi hangarau pupuru mātauranga, pēnei i te pātaka kōrero whakaterere waka. Ka utaina katoatia ngā rauemi ki reira, mā te tangata anō e tiki.

Koinei ētehi whakaaro hihiko te ngawhā nei i te hirikapo. Mehemea, e niwha ana te rāngai whakaterere waka ki te mana o te reo ki te mātauranga whakaterere waka, kua tae kē te wā. Tuparatia te hīrau!

Nō reira, e te ao whakaterere waka Māori, ko te tūmanako, ka mātua āwhina tēnei tuhingaroa i te whakapakaritanga o ngā take nunui i ēnei whārangi. Ko te awhero whakamutunga, ka mau te mātauranga Māori whakaterere waka i ngā kaumoana reo Māori o āpōpō. E kore e ngaro, he takere waka nui!

*“If we teach navigation then you will be with us forever”*

*Nainoa Thompson to Mau Piailug*

## 6.5 Ngā Whāititanga o tēnei Rangahau

Kia ea te hōhonutanga o taku pātai matua mō tēnei tuhinga kairangi, i te upoko tuarua me te upoko tuatoru, he whakatakoto horopaki te mahi. E rua ngā uauatanga i ēnei upoko. I pēnei ai ngā uauatanga, tuatahi, nā te ringa Tauwiwi te nuinga o ēnei kōrero i tuhi, puta noa i te ao. I mate au ki te wewete i te whakaaro Tauwiwi kia mārama ai ki te whakaaro Māori. Tuarua, i te upoko tuatoru, he wero nui te whakatakoto i te horopaki ki taua upoko. Ko te take, he kōrero tawhito katoa taua upoko, inā, he whakarāpopoto kiko te mahi, nā wai, ka āhua mau i ētehi wā i te whakapātaritari ki te kimi kupu e wana ake ai aku whakarāpopototanga.

Tētehi wero anō, ko te hopu i ngā tohunga whakaterere waka kia uiuia e au. He maha tonu ngā tāngata o te rāngai whakaterere waka i whakaae mai ki aku tono uiui mō tēnei rangahau, engari, nā ngā āhuatanga o te wā, kīhai i tutuki. Ka nui te pōuri o te ngākau i te korenga o ētehi o ngā tautōhito, kauae parāoa o ngā mahi whakaterere waka, te reanga tāngata i a Hekenukumai Busby rātou ko Hoturoa Barclay-Kerr, ko Piripi Evans, ko Stanley Conrad tatū atu ki a Greg Whakataka-Brightwell, kei te hira te oha atu.

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## Āpitiḡanga 1: He Puna Kupu

Ahopae	- Latitude
Ahupou	- Longitude
Ahurewa	- Navigator
Amotai	- Sea swell
Awa moana	- A karakia used to calm the ocean
Etak	- a Micronesian navigation system
Haika	- Anchor
Hākēkeke	- Sooty shearwater ( <i>Ardenna grisea</i> )
Hākoakoa	- Southern skua, brown skua, Antarctic skua ( <i>Stercorariidae</i> family)
Hau angiangi	- Gentle breeze
Hau matua	- Trade wind
Haumiri	- Sail close to shore
Here taniwha	- Clove hitch
Hīrau	- Paddle
Hiwa	- Steering paddle
Hiwi	- Hull
Hoe peperu	- Steering paddle
Hoe urungi	- Steering paddle
Huahou	- Red knot, lesser knot ( <i>Calidris canutus</i> )
Hurikōaro	– Reverse, to turn inside out
Huripari	- Hurricane, cyclone
Iarere	- current
Iarere ā-motu	- Island current
Iarere ā-takiwā	- Regional current
Inanga	- Bamboo
Kāhui manu tahi	- Principal research participants, and/or navigators
Kaihautū	– Captain, skipper
Kaimātai huaota	– Botanist
Kākaho	- Culm
Kalia	- Samoan double hull canoe
Kāpehu	- Compass
Kāpehu whetū	- Māori star compass
Kāpia	- Resin

Kapua whakapipi - Cumulus cloud  
 Kaumoana - Sailor  
 Kōkīkī - Flood debris  
 Kōpekapeka - Zigzag  
 Kōpū kura - Brown boobie (*Sula leucogaster*)  
 Kororipo - Whirlpool, eddy  
 Kōwhatu puia - Volcanic rock  
 Mānawa - Mangrove  
 Manu tahi - Frigate bird and/or navigator  
 Mātai hauropi - Ecology  
 Mātai koiora - Biology  
 Mātai whaipara tangata - Archaeology  
 Matapaia - Pottery  
 Mātauranga whakatare waka - Navigation knowledge, voyaging knowledge  
 Mimire-tia - To lash  
 Mōkihi - Raft or support vessel  
 Mōkihi mānawa - Mangrove raft  
 Moutere taupeka - Stop over island  
 Ndrua - Fijian double hull canoe  
 Ngongohau - Bow of a canoe, boat or ship  
 Niao - Upper side walls of a canoe  
 Pae kai ao - Horizon  
 Pahī - Tahitian ocean-going canoe  
 Pahore o Rehua - Equinox  
 Pakoof - A micronesian navigation system  
 Paparaho - Deck of canoe  
 Paremata - Stern of a canoe  
 Pears - Pearl  
 Pēhanga kōhauhau - Atmospheric pressure  
 Pōkākā - Storm, squall  
 Pokapū - Central  
 Pokerehū - Unintentional, by accident  
 Porotītīwai - Phosphorescence  
 Pōteretere - To be drifting about  
 Pou tonga - Southpole



Pou tūāraki - Northpole  
 Pūkaki - Source  
 Pūnaha - System  
 Punga - Anchor  
 Punga whakawhenua - Heavy ground anchor  
 Rā - Main sail  
 Rākau kahupapa - Plywood  
 Rāngai - Fraternity  
 Rāngai whakatere waka - Voyaging fraternity  
 Rangitoto - Volcano  
 Rārangi whakarara - Parallel line  
 Rā turuturu matua - Main sail  
 Rauawaawa/rauawa - Attached sides of a canoe  
 Reti tītaha - Lateral slide (of the canoe)  
 Riariaki (na) - To lift up, raise, uplift  
 Rotu moana - A karakia used to calm the seas or pick the seas up  
 Taero a Kupe - Challenges / obstacles  
 Takahuri whakaterāwhiti o te ao - Coriolis force  
 Takere - Hull  
 Tākina - A karakia to begin a journey  
 Tākiri - Degree (31 degrees)  
 Tapuaka - A knot for holding the anchor of a canoe  
 Tara pīrohe - White tern (*Gygis alba*)  
 Tauihu - Bow of canoe  
 Taumanu - Thwart of canoe  
 Tawatawa - Paddle  
 Terenga pokerehū - Accidental voyage  
 Tiratū - Mast of a canoe  
 Tiripou - Swoop down  
 Tohunga whakatere waka - Navigator  
 Toi uku - Clay work  
 Tongiaki - Tongan double hull canoe  
 Tuakoi - Hemisphere  
 Tūpararā - Monsoon  
 Ua tīhengi - Light passing showers

Waerea - A karakia used to clear a pathway  
Waikauere (tanga) - To be old, worn out  
Wairuhi - To be listless, weak  
Waka hourua - Double hull voyaging canoe  
Waka kōpapa - Dugout canoe  
Waka taua - War canoe  
Waka tētē - Fishing canoe with a carved figurehead and vertical stern piece  
Waka tipairua - Tahitian double hull canoe  
Weheruatanga o te ao - Equator  
Whakahakoko - Retract, bend  
Whakakake - Sail windward  
Whakarewa - Launch  
Whakatere - Sail, voyage  
Whakatere waka - Sail or voyage a canoe  
Whetū ekuatoria - Equitorial stars

## **Āpitianga 2: Ngā Pātai mō ngā Uiuinga**

Runaia te Waka - Ruruku ki Tai - He Whetū ki te Rangi: Māori waka navigation. Values, culture, benefits and knowledge perpetuation in a contemporary society.

Jackie Tuaupiki (PhD candidate)  
School of Māori and Pacific Development  
Te Pua Wānanga ki te Ao  
The University of Waikato  
[tuaupiki@waikato.ac.nz](mailto:tuaupiki@waikato.ac.nz)  
(07) 858-5017

### **PhD Questionnaire:**

- What is your name?
- Where are you from?
- How did you become involved in navigation?
- Who taught you and why?

### **Traditional navigation**

- What is traditional Māori navigation? Is there such a concept?
- What are the unique Māori navigation aspects?
- Does it have a unique culture? What is that culture?
- What are its values and benefits? To whom do they serve?
- Is traditional navigation relevant today?

### **Critical issues in contemporary navigation**

- What navigation techniques are used today?
- Are they effective and why/why not?
- What problems/challenges does a navigator encounter when negotiating these techniques?
- What role does te reo Māori navigation play in contemporary society?
- How is this knowledge being preserved through te reo Māori in a modern society?
- What are the critical issues in Māori navigation today?
- How do we find solutions for those issues?

### **Natural and Metaphysical elements of navigation**

- What natural phenomena signs are utilised in navigation?
- How are they interpreted?
- How effective have your interpretations been?
- What dilemmas do navigators experience when making interpretations based on natural phenomena?
- What role does karakia play in Māori navigation?
- What type of karakia are used in Māori navigation?
- Where does this ritual originate from?
- How can the efficacy of karakia be measured?

### Āpitihangā 3: Ngā Matatika Rangahau

Te Manu Taiko  
Human Research Ethics Committee  
*Te Pua Wā nanga ki te Ao*  
The University of Waikato  
Private Bag 3105  
Hamilton, New Zealand



Te Manu Taiko: Human Research Ethics Committee  
School of Maori & Pacific Development  
& Te Kotahi Research Institute

07/12/11

#### Ethics Approval

This is to confirm that Jackie Tuaupiki received ethical approval for the study **Runaia te Waka – Ruruku ki Tai - He Whetū ki te Rangi**: *Mā ori waka navigation: Values, culture, benefits and knowledge perpetuation in a contemporary society*.

The ethics application was reviewed by members of Te Manu Taiko and signed off by the Chair of the committee on 07/12/11.

The reviewer was Maui Hudson, Te Kotahi Research Institute.

Kia ora



**Maui Hudson**  
Chair, Te Manu Taiko

## **PhD Research Information Sheet**

**Title:** Runaia te Waka – Ruruku ki Tai - He Whetū ki te Rangi  
Māori waka navigation: Values, culture, benefits and knowledge perpetuation in a contemporary society.

There are two parts to this information sheet.

### **Part A: Information about the research study:**

1. Who is the researcher?

Mai i te pane o Ōrangihao, mārewa mai ai ki te Tahaaroa, ko Āruka, whakawhiti ki te ahurei a Hoturoa, ki Auau-ki-te-rangi, ko Maketū huri, huri ko Ngāti Mahuta. Ko Jackie Whetūmārama Tupaiki tōku ingoa.

2. What is the research about?

This research project will explore traditional Māori waka navigation and its related culture. It will examine the traditional record and literature pertaining to Māori waka navigation while also collecting detailed knowledge and theories from current Māori navigators who are maintaining Māori waka navigation in a contemporary society. Therefore this study has two goals, a: to understand if the traditional knowledge, values, culture and benefits associated with Māori waka navigation can be regenerated to play an important role in contemporary Māori society, b: what is a possible approach and model for ensuring the perpetuation of this knowledge.

3. What will the Key Informants have to do and how long will it take?

Should you agree to participate in my research, I will interview you on the topic of my enquiry. The duration of the interview is likely to take 1-2hours.

4. What does the researcher expect the major outcomes from the research will be?

The primary dissemination will be as a PhD Thesis within four years following commencement of the study. Additional dissemination will be presented at wānanga and canoe associated communities which have been involved in any way, or could benefit from findings within the research.

5. What will happen to the information collected?

The interview will be recorded and transcribed. Recorded and transcribed copies of the interview will be presented to you. I will study the content of the interview and will decide which segments (if not all) to use in my research. The contents of your interview will remain confidential. Only myself (the researcher) and my supervisors (if necessary) shall have access to view the raw data.

As the Key Informant, you reserve the right to withdraw segments and/or all of your information at any time during the research.

### **Part B: Declaration to Key Informants:**

- Individuals will not be identified in any publication/dissemination of the research findings without their explicit consent.
- All information collected during conversation/meetings/interviews will only be viewed by the researcher, and his/her supervisor if requested, and remain strictly confidential
- If you take part in the study you have the right to among other things to:  
Refuse to answer any particular question, and to withdraw from the study up to the time of submission.

Ask any further questions about the study that occurs to you during your participation. Be given access to a summary of the findings from the study, when it is concluded.

Researcher's Name: Jackie Whetumarama Tuaupiki

Researcher's Signature: Jackie Whetumarama Tuaupiki

Contact details: Te Pua Wānanga ki te Ao

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Hamilton

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### **PhD Participant Consent Form**

**Title:** Runaia te Waka - Ruruku ki Tai - He Whetū ki te Rangi: Māori waka navigation: Values, culture, benefits and knowledge perpetuation in a contemporary society.

1. I have read the Information Sheet for this study and have had details of the study explained to me.
2. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.
3. I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study.
4. I agree to provide information to the researchers under the conditions of confidentiality set out on the information sheet.
5. I wish to participate in this study under the conditions set out in the Information Sheet.
6. I would like my information: (circle your option)
  - a) returned to me
  - b) returned to my family
  - c) other(please specify).....
7. I consent /do not consent to the information collected for the purposes of this research study to be used for any other research purposes. (Circle)

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Participant's Name: \_\_\_\_\_

Participant's Signature: \_\_\_\_\_

Date:    /    /

Contact details: \_\_\_\_\_  
\_\_\_\_\_

Researcher's Name: \_\_\_\_\_

Researcher's Signature: \_\_\_\_\_